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Illinois Catholic Historical Review

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FINANCING A CATHOLIC COLLEGE IN KANSAS IN 1850¹

St. Mary's Mission was founded by a small band of Jesuits who came originally from Belgium and received their American training in Maryland and Missouri. St. Mary's has the unique honor of being the oldest seat of learning and first mission center in all that immense territory known to the Government in 1826 as the Indian Country and extended from the banks of the Mississippi to California. It was from St. Mary's Mission (twenty-five miles west of Topeka) that the early missionary priests rode across the state bringing everywhere the consolations of religion to the scattered Indians and white settlers. A school had been built for Indian boys as early as 1829.

With the growth of the school grew its needs and activities, and it was not long before its peaceful and solitary environs were penetrated by the multifarious interests of business. Contact was established with the civilization that was crowding upon the eastern frontier of the Indian Territory ready to burst over the barriers in a thousand streams of diversified life; and even several years before Kansas Territory was opened up for settlement to the whites a brisk

¹The material for this paper has been drawn from the unpublished records of the Jesuit Superior, Father John Baptist Duerinck, S. J. The manuscript copy (98², D87) is one of the several valuable documents in the archives of St. Mary's College, St. Marys, Kansas. Father Duerinck wrote in a clear, strong hand indicative of his business character. The book in which his diary was written measures nine and a half by seven and a half inches. It is strongly bound and the paper of excellent and durable quality. No doubt historians will consult the pages (forty-four in all) for many a year to come. Use was also made of the manuscript copy of: *The Jesuits in the Kaw Valley*, by Rev. John F. O'Connor, S. J. (991, Dc5.)

barter was carried on at the Mission with the throngs of emigrants to California in 1849, and after them with travelers, explorers, government officials, land speculators, strolling traders, and prowling adventurers.

FATHER DUERINCK SUPERIOR AND BUSINESS MANAGER—THE FARM

Father John Baptist Duerinck, S. J., the superior of St. Mary's since 1849, was the soul of the varied business life of St. Mary's. He was a farmer, cattle dealer, trader, broker, business or confidential agent, manager and one or two other characters all in one. The farm was the foundation of the other enterprises and supported the community. The meager government allowance of seventy-five dollars a year for each pupil and the alms collected in the states or sent from Europe were a negligible quantity. "With the scanty Government allowance," writes Father Gaillard, "any candid person will admit that it is very hard to board and clothe so many pupils and keep houses and furniture in repair. We are bound by our own labor to make up the deficiency. This is done by our lay Brothers; and owing to their unwearied industry and economy we are blessed with abundance."

"Our Farm," says Father Duerinck, in one of his annual reports to the Government, "as usual, is the support of the mission." He records in his diary for 1854 that on August 18th his mowing machine had just finished cutting all the grass in the fields, though the last load was not yet put up. In January of the next year he ordered a four-horse mowing machine of the model of 1855 from C. H. McCormick of Chicago, for which he offered to pay cash. He wished the fingers to have bearings and desired no less than three sickles, three drivers and plenty of sickle segments to repair. He further advised McCormick to send at least twelve mowers to his agent, Elijah Cody, of Weston, Missouri. This order is sufficient evidence that Father Duerinck was more than satisfied with the improved methods of cutting grass, for only two years before he had ordered of Cody and Baker of Weston, Missouri, "A grass-mowing machine propelled by horse power, said to cost one hundred dollars and manufactured in Chicago." The machine enabled him to cut sixty acres of oats in five days, and, adds Father Duerinck, "is the wonder of the country—the Indians are lost in admiration when they see it work."

THE EXODUS TO CALIFORNIA—TRADE.

It was in the beginning of Father Duerinck's administration that occurred the great exodus from the States to California. Thousands of gold hunters, with their mule teams, ox teams and cow teams passed through St. Mary's. At the time Independence, Missouri, was looked upon as the ultimate point of civilization, where the California emigrants had the last opportunity of supplying themselves with an overland outfit. As a consequence the demand for mules, oxen, horses and even cows was far beyond the supply, and everything that could pull a prairie schooner was bought. Frequently these animals were exhausted when they reached St. Mary's and had to be left behind to die or be exchanged. Many of these crippled beasts were of the best breed of stock from the middle states, and though some died, the majority of them recovered after a few weeks rest and were added to the "Mission Herd" which became widely famous.

FORT RILEY—TRADE

In 1853 Fort Riley was established forty-two miles west of St. Mary's near the junction of the Smoky Hill and Republican rivers. Almost immediately business relations were established between the fort and the college. In a letter quoted by Edward E. Hale in 1854 in his "Kansas and Nebraska," Father Duerinck writes, "The Government is establishing a new military post, Fort Riley, on the upper Kansas, fifty-one miles above the Mission; the Pottawatomie settlement is the nearest point from which the fort can draw its supplies. If our Indians were thrifty and enterprising, they would find a ready market for all the produce they can raise; but unfortunately the greater part of our people are glad when they have enough to supply their own wants. The Indians in our immediate vicinity are not in want, they have raised good crops of corn, potatoes, pumpkins and beans, without giving themselves much pains to do so." On October 20, 1855, Father Duerinck agreed with Alva Higbee, Benjamin H. Bertrand, L. R. Palmer and Peter Moos to deliver to H. A. Low, of Fort Riley, twenty-three hundred bushels of corn, Father Duerinck engaging to supply one thousand bushels and the other parties three hundred, five hundred, two hundred and three hundred bushels, respectively. Fifty-six pounds counted to the bushel, at ninety-five cents a bushel. H. A. Low was to furnish the sacks and the corn was to be ready for delivery in lots, November 20 to December 31, 1855.

Besides corn, the produce shipped to the fort from St. Mary's

included potatoes, onions, turnips, cabbage, beets, eggs, butter, maple sugar, garden seeds and hay. The Mission teams and Fort Riley wagons were used in the transportation. As many as ten wagons formed these freight trains, each wagon carrying from five hundred to six hundred pounds of fodder. One of these "trains" hauled thirty-three thousand and ninety pounds of shelled corn and twenty three hundred pounds of hay, each of the ten wagons making six trips between the fort and St. Mary's traveling in all five hundred and four miles.

A few days after the contract referred to, Father Duerinck agreed to let Messrs. Majors and Russell have eight tons of hay at eight dollars a ton and the use of the yard to feed it to their teams. He further consented to store for them three hundred bushels of corn, in the ear, to feed their cattle in the months of November and December. They were to pay for the corn eleven dollars . . . "seventy-five dollars in all, of which J. B. Duerinck has received, at the hands of James S. Brown, forty dollars, in the presence of Mr. McCann, his companion."

The company contracted with was engaged in carrying freight over the western plains. In the course of their business they used as many as thirty-five hundred wagons and forty thousand oxen. The firm realized a profit of three hundred thousand dollars in the space of two years; from the beginning of 1855 till the close of 1856.

THE CATTLE INDUSTRY

Father Duerinck's cattle deals were extensive and varied. He agreed with A. G. Reed in August 1854, to feed and slaughter the commissary beef cattle of Fort Riley. For two hundred and twenty-five head of cattle, they were to receive the price of six thousand bushels of wheat, at one dollar and sixty cents a bushel. Moreover, they were to retain the hides and tallow for slaughtering and delivering at the fort. Father Duerinck, on his own account, was to add sixty head of beef cattle, weighing each six hundred pounds and was to be allowed seven cents a pound. The expenses of wintering and slaughtering were to be borne equally by the two partners. Two hundred beef hides and eleven barrels of tallow from Fort Riley were forwarded, on one occasion, by the Mission, through J. Roosa, to Messrs. Reese and Keith of Leavenworth, to be shipped to Waterman and Ryan of St. Louis.

THE MILL ENTERPRISES

That Father Duerinck was interested in a sawmill to be put up at Indianola would appear likely from the entries in his diary. For on August 25, 1857, he notes an order, through P. and B. Slevin, of St. Louis, on Messrs. Brown and Floyd, 174 North Second street, St. Louis, of round and square iron, a thirty-six-inch bellows and tuyere iron, to be shipped for the account of J. B. Duerinck, St. Mary's Mission, K. T., care of J. W. Skinner, Leavenworth, Kansas. In October he sent three teams to Leavenworth to haul the boiler and engine and promised a dollar and a half per hundred pounds for freight and notes that he "advances to Ferdinand Zeitz twenty-five dollars for his trip to Leavenworth City going after the mill."

Besides the mill at Indianola, Father Duerinck was interested in another one at Louisville, Kansas Territory. In July of this same year he notes that "Mr. Emory will be at St. Mary's Mission and Louisville on Saturday, July 25, when the mill question will be discussed and he offers to give ample room for mill purposes above Mr. Daniel's store on bank of the creek in town site." In November following he requested Captain F. Emory, Ogden, to forward to the mission the bond for the quarter section of land he has contracted to deed to J. B. Duerinck for putting up a sawmill and the grist mill in Louisville. . . . J. B. Duerinck will return the bond.

CONFIDENTIAL AND BUSINESS AGENT

Many inquiries come to Father Duerinck. Mr. Cyrus McCormick applied to Father Duerinck to recommend some reliable firm or person to undertake the agency for the McCormick farm implements. Father Duerinck answered that he "did not know whether any house in Leavenworth, such as Majors and Russell, Rees and Keith, J. Ha. and Company, would take the agency for his machines." But he recommended Mr. Manning R. Roll and wrote to Mr. Roll, through Mr. Thomas Ryan of St. Louis, to prevail on him to take the agency.

In 1857, Father Duerinck sent to Madam Isabelle Marie Colange, Chateaugay, pres, Rion, Puy de Dome, France, a power of attorney to sell a coal mine belonging to Madam Lucille Mathevon, one of the Sacred Heart nuns at St. Mary's Mission.

Father Duerinck's reputation for business capacity and his readiness to oblige all occasioned many demands on his time and services. Whether it was selling a coal mine in France or collecting a bill of a few dollars for an Indian or buying a hat for a friend, his credit

and experience were at the service of all. The following list of items will give you some idea of the various nature of the favors he was called on to render. He bought in St. Louis and shipped to Leavenworth City, for Bishop Miede, eighteen cane bottom chairs, a lot of carpeting and groceries, an iron safe, two pieces of black summer cloth; a hat for Father Beslor; traveling expenses of Mother Bridget Spalding and companions to Louisville, Kentucky, and back to the Mission; mules, harness and a carriage.

In August, 1857, Father Duerinck bought Mr. John Lasley's claim on Rock Creek, with the stipulation, on the part of Lasley, that Doctor Luther R. Palmer might be permitted to purchase the forty acres adjoining his own property. "J. B. Duerinck has borrowed a house of Francis Bergeron, which he is to move on his claim and to put it up, for which I have paid him in hand, on the spot, (he breaking the prairie), the sum of thirty-five dollars, as a consideration in full." A few weeks later Bergeron was at work putting up a cabin on the Lasley claim, which was the southwest quarter of section 17, township 9 south, range 10 east of the sixth principal meridian. On September 30, Father Duerinck forwarded to J. W. Whitefield, at Doniphan, Kansas Territory, his declaration of intention to pre-empt the above mentioned section of land and enclosed a dollar in gold as a fee.

These claims were known as "squatter claims" and were made under the pre-emption laws of the United States, entitling American citizens to one hundred and sixty acres of land as a homestead, providing they settled on the land and built a home. Up to this time there was no survey of lands in Kansas Territory and no legal descriptions of the parcels of land on which to base claims. The squatters staked out their claims and marked them by putting up a rude cabin or bringing timber or logs for such a cabin or in some cases placing four logs on the ground for the future building. As there were no laws and no courts, when Kansas Territory was opened up to white settlement, various associations of squatters were formed, such as The Squatters Claim Association, The Actual Settlers Association and others of like purposes, which undertook to lay down the conditions on which members of the associations could take out claims and be protected by the association in their possession of them.

GOVERNMENT REPORTS

When Colonel Isaac Winston, of Mitchell's Station, Culpeper County, Virginia, the Indian agent, was leaving St. Mary's for Wash-

ington, Father Duerinck sent by him to the Indian Office a copy of his Indian politics, which the colonel promised to recommend to the department. He sent a copy of the annual report of St. Mary's Mission direct to Colonel Manypenny, Washington, D. C., fearing that the duplicate copy sent to Major Clarke might not reach Washington in time and requested that the published reports be mailed to St. Mary's via Leavenworth. He wrote to the Boston Pilot asking them to publish the same report, a summary of which he sent to the paper. About a week later he mailed two dollars to the Pilot for several copies of the issue containing his reports.

PROSPERITY OF THE INSTITUTION

As the busy mission school prospered, help was extended to other communities at various times. Two thousand dollars were given to the noviciate at Florissant; four hundred and fifty dollars to the superior of the Sacred Heart nuns; five hundred dollars to the Osage Mission; two thousand dollars were lent to the province without interest; a hundred dollars were contributed for a monument to Mother Duchesne, December 29, 1856, one thousand francs were subscribed through the Provincial, Father Druyts, for a monument of St. Ignatius, at Rome.

MISFORTUNE: DEATH OF FATHER DUERINCK—DIARY ENDS

But good fortune did not always attend on the steps of Father Duerinck, as the following item in his diary shows. "Informed Mr. W. C. Webster on the Garrett place, on Big Blue, that his note, in favor of Hugh Jackson for one hundred dollars, payable the 15th of August, 1857, for value received, had been lost on November 24th. Informed also Mr. W. W. Martin, on Wild Cat Creek, that his two notes, in my favor, one for seventy-five dollars and other for ninety dollars, each of them due and payable on the 1st of October, 1857, have been lost by William Phelps, beyond Grinvares place, on November 24th, 1857. Requested all of them to stop the payments of these notes and hoping that they will act the part of gentlemen with me and not take advantage of my messenger's misfortune or connive at any fraud to which my interest is exposed. Will wait their convenience to pay."

On the same day on which he recorded this loss of the three notes, in answer to the summons of the Vice Provincial, Father Druyts, to repair to St. Louis, he answered: "I intend to go to Leavenworth and thence to St. Louis, in the course of this week." A few days later, November 30, Father Duerinck left the Mission

for Florissant, Missouri, to make his Tertianship or third year of probation, which priests of the Society of Jesus make before taking their final vows. He had on his person fifty-eight dollars for traveling expenses. He had expected to get a boat at Leavenworth for St. Louis but finding on arrival that he had been misinformed, he took the stage at Leavenworth for Kansas City, with the hope of catching a boat at Liberty, Missouri. At Wyandotte he fell in with a party of five men who were about to go down the river in a small flatboat. He joined them. A little above Independence landing the boat struck a snag and was upset. All were thrown into the icy water. Three of the men managed to hold onto the boat and were caught on a sandbar, whence they were rescued. Though an expert swimmer, Father Duerinck sank a number of times, then suddenly disappeared beneath the sullen flood. Two others were lost with him.²

St. Marys, Kansas.

ARTHUR T. DONOHUE, A. M.

² St. Mary's Mission, whose financial problems have been described in this short paper, later developed into the well-known Jesuit institution of higher learning, St. Mary's College, Kansas. Even the old ledgers preserved at the college give an interesting account of the early struggles of the pioneer priests of Kansas. The writer has in preparation a second article: History from an Old Ledger.

COLONIAL MARYLAND

(Concluded)

With the advent of Puritan power, the Church was the greatest sufferer. At St. Marys and St. Inigoes, where the Catholic population was the largest, the fury of the invaders was most manifest. After killing several of the Catholics, they called for the death of the priests, who had escaped in a small boat. The residence of the priests was forced open and robbed of all its church furniture and books, and everything pertaining to the ministry of the altar. For more than a year the Jesuit missionaries were refugees in Virginia, undergoing the greatest wants and sufferings, and at the risk of their lives ministering to the Catholic of Virginia, and returning by stealth at intervals to assist those of Maryland. This continual suffering of the missionaries had long been accepted as a part of their lot in the colony. A few years later (1672), it was computed that fourteen Fathers and three Brothers had been carried off by death. Of the Fathers, eight had died under the age of forty, proving the hardships of the mission life. By actual experience it was found that a missionary could not endure the work in the colony for over ten years; and it was accounted prudence in most cases to recall a priest to England after seven years of service.

Despite the annoyances and persecutions of the times, many converts were brought into the fold, fifty being mentioned for 1671 and seventy-four for the following year. Some of the converts were among the representative people of the province and received Baptism with the full knowledge that their change of faith would bring upon them and their families untold hardships and persecutions. It was this growing strength of the Church under the most adverse circumstances that awoke such bitter feelings in the minds of the Anglicans and Puritans, and aroused them to call for even greater persecutions of the Catholics.

Charles Calvert, the only son and heir of Cecil Calvert, and the Third Lord Baltimore, came to the province as governor in 1661. He had not the political foresight and judgment of his father, but was a just and faithful administrator; and under him the colony prospered, and the Indian troubles, which for a time were imminent, passed away. There were outbursts of a minor character against the Catholics, but on the other hand many of the laws against them and the

practice of their religion were not enforced. Although Clayborne had disappeared from the colony, there were rumors of his power and hostility. But for the present there was an unusual peace in the land; and the benign laws continued to attract many from the less peaceful colonies of the Dutch and English.

One of the commercial troubles of the time resulted from the over-production of tobacco. There was no money in the province, and tobacco was the only means of barter and exchange. But owing to the political troubles in England the markets for tobacco were closed and the large quantities could not be consumed at home. Moreover, many of the settlers had neglected other useful avocations to give their entire time to the tobacco fields; and many rich hides were allowed to spoil and rot because there was no one to gather tan-bark for the tanneries.

Cecil Calvert, the second Lord Baltimore, died in 1665. For more than thirty years he had guided the protected the Maryland colony without once visiting it. He was a shrewd, calculating, diplomatic man. Being a convert and unacquainted with Canon Law, he blundered at times in dealing with the missionaries who were so helpful, not only for the spiritual but for the temporal good of the province. He not only failed to carry out the promises of his father, but went so far in his demands that the missionaries were deprived of their just rights in the exercise of their ministry and the possession of their properties. As the Jesuits would not cede their rights of property and insisted on "ecclesiastical immunity" in the exercise of the ministry, the Proprietary brought in members of the secular clergy and the Jesuits were recalled to Europe. But the secular priests also refused to be a tool in the hands of one who, even though well-meaning, infringed upon the rights of the Church. After a short service, they, too, left the colony, and the Catholics were deprived of all spiritual ministrations. At this juncture the Jesuits agreed to return and even to cede certain property rights, but they were instructed by the General at Rome not to yield in anything which would impair the privileges and prerogatives of the Church.

Cecil Calvert endeavored to force laws upon the colony which were unsuited to the people, and this against the conditions of the charter which left the colony free to make its own laws. However, during those thirty years of his rule and his care for a distant province, he exercised the most striking gifts of leadership. He had the double disadvantage of meeting the problems which arose from the political changes in England, and the solving of the difficulties which

of necessity came from the formation of a new colony. It is marvelous how well he succeeded; and considering the long years of his power and the manifold political and economic problems of his time, and the success with which he met them and solved the difficulties, he must be ranked as one of the greatest and best statesmen of the colonial period.

Charles Calvert, who succeeded his father in power, had not the stern qualities of leadership which were necessary to meet the coming evils of the province. Politically he saw his power gradually diminish; nor was he able to protect his Catholic subjects in the chartered rights of political and religious freedom. He lived to a venerable old age and died in 1714. Thus he and his father, Cecil, held the office and power of Proprietary for eighty years. While their rights were threatened during the political upheavals in England, and while it was impossible at times for them to exercise the full power which the charter conferred, still many of the privileges of the two Proprietaries remained intact during this long period. Under the benign influence of these two rulers the Catholic settlers were able to practice their religion although the laws forbade them to do so. Priests remained in the colony and ministered to the spiritual wants of the people, even though their presence was against the new statutes. The laws against the Catholics could not have been enforced with great severity, when, even at the approach of the Revolutionary War many of them were rich in worldly goods and held great plantations. Among them Charles Carroll of Carrollton was conspicuous; for not only was he powerful in political life, but was probably one of the richest men in the colonies; and in time of dire necessity at Valley Forge, when all other resources failed the despondent Washington, it was the advice and the money of Carroll that brought the needed help.

After the Orange Revolution in England (1690) a Protestant Governor was appointed for Maryland, Sir Lionel Copley, who proceeded at once to pass a law making the Protestant religion the official religion of the land. Often the lowest class of ministers represented the Established Church, and by drunkenness and open immorality did much to lower the status of religion in the estimation of the people.

As time passed, the laws against Catholics and priests became more stringent; and we are not surprised to find enactments forbidding priests or Jesuits from endeavoring to convert any Protestants, or from saying Mass, or exercising any Catholic function, or keeping school. And by a cruel device, Catholic children who rebelled against

the parents and became Protestants could demand maintenance of their parents. After suppressing all Catholic schools at home, an effort was made to pass a law forbidding the education of Catholics in schools of their own creed abroad; but the measure was unsuccessful and many Catholic youths passed from Maryland to Europe, especially to the well known college at St. Omers.

In 1692 the Protestant Episcopal Church became the established form of religion in the province, and every land holder in the colony was taxed for its support.¹ With some alterations this law was enforced until the American Revolution.² In 1702 Quakers and Puritans were allowed the free exercise of their religion, but they were taxed for the support of the English Church. Catholics were forced to pay the religious tax, but were refused the liberty of practicing their religion. For many years the ministers of the Established Church were hirelings and court favorites, utterly unworthy of their calling as ministers; much of their time being spent not only in amusements of fox-hunting and horseback riding, but in gambling and drunkenness. The depravity of the Protestant preachers drove many converts into the Catholic Church; and this only served to irritate those in political power, and augment the persecutions of the Catholic inhabitants.

In 1716 no one who held office in the colony could be present at any Catholic assembly, or join with Catholics at the service of Mass, or receive the sacraments. Nor could he execute any office or commission, or be put in any place of trust, until he had become a member of the Church of England. Catholics could not hold office, nor could they exercise their right of voting.³ So heavy was the yoke which pressed upon the Catholics, that we find them negotiating with the Spanish ambassador to leave the colony and settle in some province under Spanish dominion.

¹ In 1692 Catholics of Maryland were taxed for the support of the Ministers of the Church of England. See "*Maryland Archives*, Vol. 13, p. 425.

² In 1699 the infamous "test oath" was required of all who wished to hold office. This oath demanded a denial of the doctrine of the Blessed Sacrament, etc., and thereby excluded all Catholics from office. See "*Maryland Archives*," Vol. 8, p. 17, 448; vol. 26, pp. 240, 630.

³ The Episcopalian Governor Sharpe, although he was a witness of the many injuries which the Catholics of Maryland were forced to endure, bore testimony to the fact that the Catholics were more loyal than the Protestants. See *Maryland Archives*, vol. 2, p. 315.

SOCIAL AND RELIGIOUS LIFE

It is a pleasure to turn from the political intrigues and religious persecutions of the times to an account of the social life of the people. While the Catholics did not enjoy the full advantages of citizenship, and were not always welcome in the homes of others, they were fortunately grouped in the counties bordering on St. Marys, and were sufficiently numerous to find companionship among those of their own faith; and being isolated from the Protestant communities they were often left undisturbed in both their social and religious interests. With them religious services and feasts were occasions of much conviviality. It had ever been a custom in old England to have the pleasures and recreation of the people center around Church festivities; and many of the innocent amusements of their ancestors were duplicated in Maryland. From across the bays and creeks came sail-boats and flat-boats, and along the bridle paths rode men and women on horseback, with little children clinging to their parents. It was a long way to reach church, and before and after the services there were friendly discussions, interchanges of political views, and warnings of drastic laws. It was a time for children to play beneath pine and oak trees, and for lovers to whisper words long locked up in distant hearts. High upon the trunk of a tree would be posted notices of sales of property or household commodities; or there would be an announcement of a picnic, or dance, or oyster-bake, or candy-pulling. Often these social meetings were under the auspices of some religious society, and were intended to raise money for the altar or for other church expenses. Within the building there was a list of the families who were to bring the meals for the priest and corn for his horse.

But not all the social life was centered around the church, although most of the social events were announced there. The fall and winter dances were popular amusements, although the people were scattered over a wide area, the men were dexterous with boats and thought nothing of a fifty-mile sail for a dance. Nor did the women think it a hardship to ride ten or more miles through the pine woods; for their horses were trusty animals and needed but little guiding on the darkest night. The people never tired of dancing the Virginia Reel, which maintained its popularity until after the Civil War. The music was simple, and one slave with a fiddle and another with a banjo met the full demands of those primitive pleasure seekers. At all dances refreshments were served, but such as could be supplied from the vicinity. Walnuts and hickory nuts, with maple-sugar or candy made of molasses, were welcome during the intervals of the dance.

No farm was far away from a boat-landing with a channel deep enough for ocean vessels; or if the water was shallow, large scows were anchored off-shore to await the loading or unloading of the ships. These landings were favorite places for the men to meet and discuss every possible topic of the day. As the ships could not be counted on with regularity, the farmers came day after day to see to the interests of their tobacco, corn, or meat, which they had brought to the landing for shipment to England or perhaps to some New England port. More than a hundred ships sailed from the colony in prosperous years.

The most invigorating of the sports was fox-hunting; and not only the men, but many of the women were adepts in following the game through woods and thick brush, and in swimming their horses across creeks and bays. Raccoons were hunted by lantern light and with the help of well trained dogs.

We find a pleasant picture of the lives of the people of Maryland in a well known history of the colony:

"Most of the houses were log cabins; the wealthier planters, however, built of brick. The large, highly glazed, russet or chocolate-colored bricks, found in the very old houses, were not, as is commonly supposed, imported from England, but made on the spot. It is doubtful whether a single house was built of imported brick. The brick-maker went to the intended site, hunted for suitable clay, and then and there made and burned his brick until enough were provided. Even now, in parts of the Eastern Shore, wherever we find an old brick house, or the site of one, we are pretty sure to find one or more circular shallow pits near at hand, from which the clay was taken, and often traces of the ancient kiln.

"Aristocracy proper there was none, and yet the society was aristocratic; that is, it was distinctly a society of families. The wealthier planters lived in greater style, had a larger house, more land, more servants, more of everything, except money—nobody had any of that—than his poorer neighbor, but this was pretty much all the difference in the seventeenth century. . . Both were, as nearly as might be, self-contained, and each was a little community. The family was the center of all interest and devotion. As children grew up they helped to extend the area of cultivation, or married and settled on the land. Poor relations were prized and valuable members of the family, which prospered the more, the more it increased. The young, penniless fellow who came over in 1634, by 1660 was a prosperous country gentleman, with broad acres around him, his sons' farms girdling his

own, and his family connected by inter-marriages with his neighbors for miles around. Nowhere was the marriage bond held in higher reverence than in tidewater Maryland; and even now Maryland is the only state in which no marriage is legally valid without some religious sanction.

"Boundless hospitality was a matter of course. Any guest was more than welcome, for at least he brought novelty, and the news of the outside; and perhaps if he had been at St. Marys and talked with the captain of a Bristol ship, he could tell of the Dutch and French wars. Or perhaps he was an arrival from England, and at night, when all gathered around the hearth of blazing logs, and the candles of fragrant myrtle-berry wax were lighted, and the sack posset or rum pouch was handed around, he could give the ladies some scraps of the gossip of Whitehall or Hampton Court, or describe the fashions which still live on the canvasses of Lely and Kneller.

"Everybody, high and low, thus living on his farm, towns could not grow. St. Marys, the capital, and the only town till near the close of the century, on its beautiful plateau in the arms of St. George's River, with a fine harbor in front and land behind gradually rising almost to hills, seemed marked out by nature for the site of a prosperous commercial city; yet as late as 1678 it was hardly a town at all, but a settlement straggling along the shore for five miles, with not above thirty houses . . . The reason of this was the Chesapeake Bay, which shaped the whole life of tidewater Maryland and gave a special character to the people. That magnificent sheet of water, indenting the shores with innumerable river-mouths, coves, creeks, and inlets, gave the Marylanders boundless facilities for intercommunication, and made the town, or village, as a common rallying point, unnecessary. The planter needed no ports, when ships from London or Bristol, Boston or Jamaica, brought wine, sugar, salt-fish, English and Dutch wares, to his very door, and loaded tobacco and maize at his own wharf. The town of St. Marys, or later Ann Arundel, was the place where the courts were held and public business transacted, but it was nothing more. The town as a center of political and social life was not known in Maryland." (Browne, p. 165-67.)

In many of the districts where the Catholics were not numerous, and where their Protestants neighbors unfriendly, the Church services were held within private residences. It was considered an honor to have the Holy Sacrifice offered up within the walls of a Catholic home; and everything was done to give the room the appearance of a chapel or church, the temporary altar being decorated with wild

flowers which the people brought in profusion. In other localities where the Catholics were numerous, they were allowed to have a church edifice. In these localities not only was Mass offered up on Sundays and holidays, but such devotions as the Forty Hours were carried out with befitting dignity; and the priests were edified by the devotion and sacrifice of the people who came long distances to take their assigned places for adoration.

About 1749 the Jesuits opened a boarding school for boys at Bohemia. Many of the students received there a classical education which prepared them to do effective work at St. Omer's in Flanders. The school at Bohemia continued for some years, and had on its list such honored names as Robert Brent, Charles Carroll of Carrollton, and John Carroll, the future Archbishop of Baltimore. The records of the day also mention several young ladies of the best families who sought admission into the convents in Europe.

At this time two trials came to the Catholics which caused them disappointment and sorrow. The first was the removal of the seat of government.⁴ The city of St. Marys was not easy of access, and as early as 1683 there was talk of transferring the capital to Ann Arundel; and ten years later it was taken to Annapolis. In vain did the people of St. Marys plead for the first city to remain the seat of government; all their petitions and remonstrances were useless, and the city on the Severn became the capital of Maryland. Be it said to the shame and disgrace of the non-Catholic inhabitants of Annapolis, that such was their animosity towards their Catholic fellow citizens, that no Catholic was permitted to walk along the street in front of the new capital building. And this in Maryland! This in Maryland, that first unfolded the flag of religious liberty! But wait! Wait in patience! Wait in long suffering! The time will come when a Madison will write the amendments to the New Constitution of the United States; and the first of those amendments will give to its people that boon of religious liberty of which the Catholics of Maryland were the banner bearers!

The second humiliation which came to the Catholics was the apostasy of Benedict Leonard Calvert, the fourth Lord Baltimore. In the political changes of England he found his colony slipping from his power; and to claim the friendship and protection of the king, he bartered the sacred right of his religion. However, the traitor to his

⁴Not only was the seat of government moved from the city of St. Marys, but the Anglicans seized the chapel and converted it into a Protestant place of worship. See Maryland Archives, vol. 26, p. 46.

God died (1715) in less than a year after his apostacy, leaving to his son his political power and the fruits of his evil life. Both his son and grandson followed in the ways of Benedict Leonard. Frederick Calvert, the sixth and last Lord Baltimore, was altogether unworthy of the name he bore. He was not interested in the colony, and sought from it only an income to support him in a degenerate life. He left no legitimate issue, and with him the title expired; but an illegitimate son, Henry Harford, for a while retained some of the power and wealth of the Baltimores.

In the middle of the eighteenth century there were in Maryland about 8,000 Catholics out of a population of 90,000 white people and 30,000 negro slaves. In 1758 we find an attempt made by the Catholics to leave Maryland and form a settlement in Louisiana. Their condition at this period is represented as being on the level with that of the negroes. Catholics had not the privilege of voting for the persons to represent them in the assembly.

THE EVE OF THE REVOLUTION

Although Maryland was far from the scene of the French and Indian Wars, the colony did not escape the taxations and miseries of the times. Whatever legislation and persecution had been directed against the Catholics during time of peace were renewed and augmented, especially in wars with France; and while there was no proof of the Catholics favoring the French, it was taken for granted that they would help their co-religionists. The Maryland assembly neglected the defense of the country, and devoted time and energy in legislating against the Catholic population. After the defeat of Braddock it was rumored that the French and their Indian allies were coming to carry devastation into Maryland; but it was only a false alarm, for the enemy had not the men to take advantage of their victory at Fort du Quesne, and were later driven from this point of vantage.

As the inevitable struggle with the colonies approached, England wished to strengthen her hold upon Canada, and by favorable legislation known as the "Quebec Act" (1774) that country was given full liberty in religion and an extension of territory west and south to the Mississippi River, including even a part of Virginia and Pennsylvania. Historians have agreed that there were many causes leading to the break with England, but after the lapse of time the more evident does it become that the Quebec Act played an all-important part. If ever a nation blundered it was the American colo-

nies in dealing with Canada at this critical moment. While in sermons, speeches, and printed pages the Catholic religion was reviled throughout the colonies, and England was reprobated for giving the Catholics of Canada religious freedom, by a strange contradiction Washington and the Continental Congress were appealing to Canada in the most pathetic terms to join with America and overthrow the power of England. The Canadians plainly saw the contradictions and hypocrisy of the action of the leaders in the colonies and cast their lot with England; not even the power and influence of Carroll of Carrollton could avert the disaster.

Although the French and Indian War ended with a complete victory for England and gave her the possession of the country from the Atlantic seaboard to the Mississippi River, the national debt had been greatly increased. To meet these growing expenses, England decided on a policy of taxation for the American colonists, although her best statesmen, like Burke, declared against such action. The Port-Duty Act of 1764 aroused the colonists, but it was not until the passage of the Stamp Act in 1665 that the country became thoroughly incensed; and Hood, a Marylander, who had during his stay in England received the position of stamp collector, was attacked in his home in Annapolis and forced to seek safety in New York. When the first assignment of stamps arrived, as there was no officer to take charge of their distribution or even to receive them, they were shipped back to England.

When the next assembly met resolutions were drawn up that the people of Maryland were free Englishmen and that by the privilege of their charter they were free from all royal taxation.

A letter from Massachusetts inviting all the colonies to a joint meeting to consider the difficulties was acted on unanimously. After the Boston Tea Party and the punishment of New England by the Port-Bill and other enactments, the people of Maryland joined with the other colonists in a general non-importation movement; and when a boat arrived at Annapolis in October, 1774, the master was forced to burn his own craft, while the crowd stood around and cheered. On the following July, the Maryland Convention again assembled and by resolutions made it known that the people of the Province were ready to resist by armed force any encroachment of England upon the rights of the free citizens of the colonies. This was equivalent to a declaration of war if England continued her policy of taxation and oppression. However, the people of Maryland were still attached to the mother country and hoped for a peaceful settlement of the diffi-

culties. When the first delegates from Maryland went to the Continental Congress, they were instructed to seek for a reconciliation with England and understood that they had no power to declare for separation. In June, 1776, the delegates were recalled to Maryland, and the whole question of settlement was put before the people. At a motion of Charles Carroll all restrictions on the delegates were removed, and they were free to act with the other colonies and declare complete freedom. On the 3rd of July, 1776, there was drawn up:

A DECLARATION OF THE DELEGATES OF MARYLAND:

"To be exempted from the Parliamentary taxation, and to regulate their internal government and polity, the people of this colony have ever considered as their inherent and inalienable right; without the former, they can have no property; without the latter, no security for their lives or liberties.

"The Parliament of Great Britain has of late claimed an uncontrollable right of binding these colonies in all cases whatever; to enforce an unconditional submission to this claim, the legislative and executive powers of that State have invariably pursued for these ten years past a steadier system of oppression, by passing many impolitic, severe and cruel acts for raising a revenue from the colonists; by depriving them in many cases of the trial by jury; by altering the chartered constitution of our colony, and the entire stoppage of the trade of its capital; by cutting off all intercourse with the colonies; by restraining them from fishing on their own coasts; by extending the limits of, and erecting an arbitrary government in the Province of Quebec; by confiscating the property of the colonists taken on the seas, and compelling the crews of these vessels, under the pain of death, to act against their native country and their dearest friends; by declaring all seizures, detention, or destruction of the persons or property of the colonists, to be legal and right.

"A war unjustly commenced hath been prosecuted against the united colonies with cruelty, outrage, violence, and perfidy; slaves, savages, and foreign mercenaries have been meanly hired to rob a people of their liberties, and lives; a people guilty of no other crime than deeming the last of no estimation without the secure enjoyment of the former; their humble and dutiful petitions for peace, liberty, and safety have been rejected with scorn; secure of and relying on foreign aid, not on his national forces, the unrelenting monarch of Britain hath at length avowed, by his answer to the city of London, his determined and inexorable resolution of reducing these colonies to abject slavery.

"Compelled by dire necessity, either to surrender our properties, liberties, and lives into the hands of a British King and Parliament, or to use such means as will most probably secure to us and our posterity those invaluable blessings,—

"We, the delegates of Maryland, in Convention assembled, do declare that the King of Great Britain has violated his compact with this people and they owe no alliance with him. We have therefore thought it just and necessary to empower our delegates in congress to join with a majority of the united colonies in declaring them free and independent States, in framing such further confederation between them, in making foreign alliances, and in adopting such other measures as shall be judged necessary for the preservation of their liberties; provided the sole and exclusive rights of regulating the internal polity and government of this colony be reserved for the people thereof. We have also thought proper to call a new Convention, for the purpose of establishing a government in this colony. No ambitious views, no desire of independence, induced the people of Maryland to form a union with the other colonies. To procure an exemption from parliamentary taxation, and to continue to the legislatures of these colonies the sole and exclusive right of regulating their internal polity, was our original and only motive. To maintain inviolate our liberties and to transmit them unimpaired to posterity, was our duty and first wish; our next, to continue connected with, and dependent on, Great Britain. For the truth of these assertions, we appeal to that Almighty Being who is emphatically styled the searcher of hearts, and from whose omniscience nothing is concealed. Relying on His divine protection and affiance, and trusting to the justice of our cause, we exhort and conjure every virtuous citizen to join cordially in the defence of our common rights, and in maintenance of the freedom of this and her sister colonies."

In this memorable document did Maryland through her chosen representatives declare her civil rights, break with the mother country, and throw her destinies with the other colonies. But as the war was fought, she refused to enter into a permanent union with the other colonies until every state right was clearly defined and guaranteed. Maryland was a prime mover in that essential conception of our Constitution which was to give to the central power only certain rights, and to retain for the State government those powers which were considered of sectional import. While the army was engaged in the field, the legislators were busy in endeavoring to bring about

political agreements and polity. The insistence of Maryland on State rights kept her from joining the other colonists until March 1, 1781.

So strong was the feeling against Catholics that many were unwilling to accept the proffered help of the Catholic French; and it was only after the French Army and especially the French Navy cooperated with the colonial troops, and brought about the surrender of Yorktown, that religious animosity began to wane.

In the midst of the excitement and preparation for war the most influential leader in Maryland was Charles Carroll of Carrollton. By his speeches and writings, and still more by the forceful energy of his statesmanship, he directed his fellow citizens in their doubts and struggles. With prophetic vision he saw that the break with England would be lasting; he risked his fortune and his life for the colonies and signed the Declaration of Independence.

MARYLAND'S PART IN THE REVOLUTIONARY WAR

At the outbreak of the Revolutionary War the population of Maryland was 200,000, the growth during the preceding twenty years being nearly 50,000; but nearly a fourth were negro slaves, and therefore not eligible for military service. By 1782 the white population of the state had risen to 170,688; and at the time of adoption of the Constitution the number had reached 208,649. During the opening year of the war Maryland sent 1,704 regulars and 1,592 militia. Two years later 3,307 regulars went from the state, but no militia, showing that the enlistment and organization of regular troops had gone on with remarkable success. In all, Maryland sent 15,229 regulars and 5,407 militia, or a total of 20,636 soldiers to fight for the independence of the country.

The first riflemen who went out from Maryland were expert shots and were so sure of the skill of their companions that they held in their hands the targets for practice. They wore hunting shirts and leggings, with hats turned up at one side. From their belts hung tomahawks and knives. Many of these men, impatient at the slow progress of forming companies, went as volunteers to Boston. Equipment of all kinds was scarce, and one of the first duties of the Board of War was to look to a supply of saltpetre for the manufacture of powder. From many quarters came men who could turn out stocks for rifles, while small factories sprang up to make the barrels and other parts of the guns. Not only was talent found within the State for casting cannon for the Maryland troops, but the State was asked to furnish pieces of artillery for the Continental Army.

Early in the campaign of June, 1776, when Lord Howe moved on to New York with his army of 30,000 men, two regiments from Maryland had the honor of bearing the first blunt of battle in opposing the English; for of all the troops which had come to assist Washington, he found the Marylanders the best trained. Five hundred sons of Maryland perished in the vain efforts to stop the march of the enemy. Later at the storming of Fort Washington, the Maryland and Virginia riflemen won singular honors; had all the other divisions fought with the same bravery, the important position would have been held against the advance of Howe. As the scene of action moved south and centered around Philadelphia, several regiments of the Maryland men were engaged in the unsuccessful efforts to save the city; and finally with their numbers greatly decreased, they took up a position near Wilmington, while the greater part of the army of Washington went into winter quarters at Valley Forge.

On the retreat of the English from Philadelphia (1778) under Clinton, the Marylanders had a prominent part in driving the enemy from the field of Monmouth. To the southern campaigns, beginning early in the year 1779, Maryland sent 2,000 veteran soldiers under Generals Smallwood and Gist; but owing to the poor judgment and later the cowardice of General Gates, the American cause suffered a staggering blow in the Battle of Camden. In vain did the picked troops from Maryland and Virginia charge the English lines, the former division alone losing 600 of her bravest and best trained men. A special vote of Congress was sent to Smallwood and Gist, who shared with the Maryland troops the dangers and privations of this campaign. Under the skillful Morgan in the Battle of Cowpens (Jan. 17, 1781) the Maryland regiments fared better. Before the battle they were reminded by Morgan of the confidence he had always reposed in their skill and courage, and he assured them that victory was certain if they acted their part. Cowpens ended in a complete victory for the Americans, the British infantry being killed or captured almost to a man. In the beginning of the war the Maryland and Virginia troops, like so many of their companions in arms, relied on their skill with the rifle; but as the fighting went on and improved guns with bayonets were put into their hands, they became equally expert in deadly charges. In the Battle of Eutaw Springs (Sept. 8, 1781) they out-fought the enemy and gained a bloody victory by first withstanding the shock of the English and then in a hand to hand struggle driving them from the field.

While the southern section of the country was defending itself

against the inroads of the English, more important events were shaping themselves for the final battle of the war. The French fleet with twenty-three thousand men co-operated with Washington, who had skillfully concentrated his soldiers to entrap and capture the entire army of Cornwallis encamped at Yorktown. The story need not be repeated here; but on that eventful 19th of Oct., 1781, the English commander surrendered his army of seven thousand men to Washington.

A few days after his victory Washington passed through Annapolis. The legislature was in session at the time; "and to greet Washington on his arrival, they passed a vote of thanks, and appointed a committee to deliver an address on their behalf. A splendid entertainment was provided, and, during the two days which he tarried there, the venerable city, crowded to overflowing with happy spectators, presented one constant scene of enthusiastic rejoicing. She had the proud honor of first 'saluting him as the patriot, the hero, and the savior of his country.' Maryland had been the first to propose him for the arduous and responsible station, which was to result in the freedom and glory of the new republic, and entitle him to the admiration of posterity; it was meet and just that Maryland should first announce to him the gratitude of his country, and bestow upon him those titles, which were to render his fame universal and never-dying. The sons of Maryland had often stood foremost in his lines of battle; they were now the first to offer him the proud ovation of a republican triumph." (*History of Maryland*, by James McSherry, p. 301.)

When in 1782 Sir Guy Carleton came to New York to offer terms of peace to the revolting colonies, the legislature of Maryland unanimously resolved that "though peace with Great Britain and all the world was an object truly desirable, war with all its calamities was preferable to national dishonor. That this State could never consent to treat with Great Britain, except on an equal, and would never enter into any treaty with that power, which would sully its own honor, or violate its obligations to France, its great and good ally."

The standing of Maryland among the other colonies at the close of the war, was shown by her influence in determining the future seat of government. Annapolis addressed a memorial to Congress (1783) offering that city as the future capital of the nation. Its accessibility by water, and yet its ready means of defense, appealed to the Continental Congress, which moved its headquarters to that city and took up temporary quarters. However the prevailing

sentiment was in favor of a location near Georgetown. As this location was within the boundary of the State, the petitioners were satisfied with the results.

It was to Annapolis that General Washington came to resign his commission in the army. "The members of Congress honored him with a public dinner; at night the statehouse was illuminated; and a ball, the favorite amusement of Annapolis, given by the members of the assembly, and attended by the beauty and fashion of the city and State, and the most distinguished men of the Confederacy. Everyone vied to do him honor. All the preliminaries having been arranged, on the 23d of December, 1783, in the presence of both houses of the State legislature, the governor and the council, many military officers, and a crowd of anxious spectators, the great chief entered the senate chamber where Congress was in session and advanced towards the speaker's chair. After a decorous silence of a few minutes, he addressed the President and members of Congress in a calm yet feeling and eloquent manner. When he had concluded he delivered into the hands of the President that great commission, under which had been achieved the liberty and independence of America, recommending his companion in arms to the gratitude of his country and to the care and guidance of the Almighty Ruler of heaven and earth. The President, on receiving the commission, testified to him, on behalf of the Congress and the people of the United States, their gratitude for his long, glorious, and persevering fidelity to his country; pledged to him, as the highest and noblest of earthly rewards, the love and veneration of present and future generations; and invoked the blessings of heaven upon his head. Then calmly, as if he had not just resigned the highest place in his country's gift and broken the sword of his own power for its lasting good, unmoved by the weeping eyes and sorrowful countenances that mourned his adieu—the great man, now truly greatest in heroism, retired from that hall, which had been consecrated forever by this noble scene; and without one regret, betook himself to the domestic seclusion of Mount Vernon." (*History of Maryland*, by James McSherry, pp. 310-311.)

CARROLL OF CARROLLTON

In studying the action of Maryland in the Revolutionary War and the period of construction, the important part played by Charles Carroll of Carrollton is ever evident; and if history has not sufficiently reverted to the fact, it was because his singular honor as the last of the signers of the Declaration of Independence has overshadowed

owed his greater claims to recognition. Charles Carroll of Carrollton was a man physically small; he was a student and of a retiring disposition, and was more of a trained business and constructive statesman than a politician. His long residence in Europe and his knowledge of European languages and customs, and his insight into the political problems of the middle of the eighteenth century, rendered him especially capable of wrestling with the difficulties which arose in his own country in the war of independence.

So often is he found pleading in the Assembly of Maryland, and then participating in the affairs of the Continental Congress, that it is with difficulty his actions can be followed. From the outset he decided to guide his own state, and to throw the influence of Maryland with the patriots with the one object of complete independence. For this he sacrificed the greatest honor and distinction of membership in the national assembly. He foresaw the struggle with England sooner than most of his contemporaries, and predicted that it was inevitable, and that the colonies would gain complete independence. On the 2nd of July, 1776, when Jefferson presented the Declaration of Independence to the Continental Congress and when it was being debated, Charles Carroll of Carrollton was at Annapolis assisting in framing the declaration of his native State. That Maryland document set forth in plain words that the time had come for complete independence. When there was talk of a truce or compromise after the fall of Yorktown, and England's representative was in New York pleading for a friendly settlement, Maryland stood out for complete severance from the mother country and for fidelity to France. The influence of Carroll of Carrollton is evident in these public manifestations of his native State. He served on one committee after the other;—in breaking the power of the Tories, in enlisting men, in furnishing supplies, and in keeping the people of Maryland true to the cause of independence.

And yet, Charles Carroll of Carrollton exercised a notable influence on the Continental Congress. He was a close and true friend of the very best men of the time like Chase, Morris, Franklin, and Washington, and kept a middle course with Jefferson and Hamilton. Had it not been for the indiscretions of the Continental Congress, the prejudice of John Jay, and the bitterness of Alexander Hamilton, without doubt Carroll, Chase, and Franklin would have succeeded in their mission to Canada. Despite the follies of Arthur Lee, Silas Deane, and others, his was the principal influence which won the

French nation to cast its lot with the colonies, and to help in winning the most important battle of the war.

We do not hesitate to ascribe to Charles Carroll of Carrollton the singular honor of enlisting the French nation with us in the Revolutionary War. When he was studying in Europe, and before his return to America, Carroll met Vergennes, later the head of the Foreign Department, and was able to use his influence with that official. Both Washington and Franklin urged Carroll to go to France in person and plead the American cause; but he knew that the enemies of the cause would seize upon the fact of his being a Catholic. He foresaw that he could accomplish more by directing the diplomacy of Franklin and others. Every phase of the question was discussed in long consultations in which Carroll, Chase, Franklin and Washington were the principal participants. Owing to the predominant feeling among the Protestant colonies against Catholic France, men shrank from any alliance with that country, even if that alliance would secure victory. Influential patriots used every argument against such a coalition. It was the tact, the patience, the statesmanship of Charles Carroll of Carrollton, more than any other influence, which finally won the day in Paris, and brought to our shores a navy and army of Louis XVI of France. This is no idle claim, for "men like Mr. J. H. Latrobe and others who knew, believed that the friendship of France could not have been secured, nor the alliance formed but for the effective work of Carroll. Mr. Bushrod Washington, who talked the matter over many times with his brother, was clearly of the same opinion, and in the expression of this he doubtless reflected the views of General Washington himself."⁵

In the dark days of Valley Forge, when the soldiers were suffering and becoming despondent, and when the ranks were diminishing by desertions, and above all when Washington needed advice, encouragement, and financial help, Charles Carroll was his truest friend. Carroll was if not the richest at least among the richest members of the Continental Congress. For three months was he with the leader of the American forces at Valley Forge, and did more than any other civilian to bring supplies to the starving regiments.

When we read the pleasant story of the final triumph of Washington, we are apt to forget his long years of mental and bodily suf-

⁵ See the "Life of Charles Carroll of Carrollton," by Lewis A. Leonard, P. 177. It may be remarked that Mr. Latrobe was the private secretary of Charles Carroll of Carrollton and therefore had a personal knowledge of the men and opinions of the times.

fering. Perhaps the greatest trial in the life of Washington was the malicious attempt of his enemies to have him removed from his position as leader of the Continental Army. After the success of Gates in the capture of Burgoyne, the enemies of Washington seized upon the occasion and attempted to have him removed and Gates put in his place. Such action would have been fatal to the American cause, for Gates deserved little of the honor of defeating Burgoyne; and his subsequent action in the field showed that he had none of the qualities of a general. So preoccupied was Washington with his manifold duties, that he was scarcely aware of the conspiracy to demand his resignation. Here again it was his true friends, Charles Carroll of Carrollton, more than any other, who rescued Washington from the power of his bitter foes, and caused him to be retained as leader of the American army.

The greater part of legislation is brought about by the work of committees. Charles Carroll was pre-eminently a man of committees, both in the Maryland Assembly and the Continental Congress. Some of these appointments came to him as a distinction and a reward for service, as when he prepared the address to Washington after the Battle of Yorktown. At other times Carroll deliberately sought a place on a committee, or was instrumental in the appointment of a committee, as when he moved that Congress send a deputation to inquire into the state of the army at Valley Forge. Through this committee Carroll exposed the schemes of the enemies of Washington.

It was through a committee of which Carroll and Chase were the moving spirits that Robert Morris was induced to administer the finances of the war and to found the Bank of North America. France had made generous loans and gifts before the fall of Yorktown, and was still pouring money into the colonies; but there was no agency to properly administer this source of income until Morris began to organize the banking system of the country. Then, many of the colonies were contributing tobacco and other commodities, but these were only partly serviceable until through his banking system, Morris found sale for them in the ports of the West Indies. Rich men like Washington, Carroll, Chase, and Johnson sent ready cash to Morris who displayed the gold in the bank windows to let the people know that his system was functioning. Despite all criticism and antagonism the Bank of North American flourished. A large part of its success came from the selection of the right man, and that selection was largely due to the careful planning and committee work of Charles Carroll of Carrollton.

When the dark days, which intervened between the Revolutionary War and the adoption of the Constitution, were drawing to a close, Carroll was ever alert in the Continental Congress. But we find no utterances of his until there came the question of religious tolerance as embodied in the first amendment. Its adoption would mean the triumph of that doctrine which came from the Catholics of Maryland, and for which Maryland alone stood in early colonial times; it would mean the consummation of all for which Carroll of Carrollton stood. When it passed, the work of Carroll was done. He did not object to the form in which the rights of religious freedom were couched.

In 1829 Carroll wrote: "When I signed the Declaration of Independence I had in view not only our independence of England, but the toleration of all sects professing the Christian religion and communicating to them all equal rights. Happily this wise and salutary measure has taken place for eradicating religious feuds and persecutions, and becoming a useful lesson to all governments. Reflecting on the disabilities, I may truly say of the proscription of the Catholics of Maryland, you will not be surprised that I had much at heart, this grand design founded on mutual charity, the basis of our holy religion." ("Catholics in the American Revolution," Vol. 1, p. 352.)

BALTIMORE AND CARROLL

It is not a part of this Sketch to tell the further story of the State of Maryland. At the beginning and the end of the chronicle stand two preeminent men—the first Lord Baltimore, and Charles Carroll of Carrollton. Baltimore and Carroll! Protagonists were they of the highest ideals in civic and religious life! We behold the first boldly declaring to his king that he had embraced the Catholic Faith; we see the second fearlessly take his place in Annapolis where Catholics had no civil rights. George Calvert gave up his office as Secretary of State, but the loyal monarch admired him for his courage and bestowed upon him the title of a Lord; Charles Carroll came forth as the champion of democracy, and his enemies shrank away and the people called him the "First Citizen." Lord Baltimore wrote in his charter the first laws of religious toleration; Charles Carroll stood in Congress and saw the spirit of that law become a part of the Constitution. Baltimore laid the foundation of a flourishing colony and put freedom in the worship of God as its cornerstone; Carroll directed the course of the country's development and saw that the same spirit was written in indelible characters. Baltimore and Carroll! A grateful people have given the name of Baltimore to a

metropolis of the blue and broad Chesapeake Bay; a greatful State has put the statue of Carroll in the hall of fame; in the Capitol among the other immortal heroes of the United States. These words which Carroll wrote, Baltimore would have written: "I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow—public approbation, esteem, applause; but what I look back on with the greatest satisfaction to myself is, that I have practiced the duties of my religion."

CONCLUSION

In this sketch no exaggerated claims have been made for colonial Maryland. Virginia in the south and Massachusetts in the north wielded a greater social and political influence. It is objected that the colony was founded as a landed aristocracy, and therefore does not furnish a model form of government for the future great republic. The first statement is only partly true. Of the original settlers about twenty had the means to pay for their transportation and to set up homes in the New World. But these men and their families were not snobbish or exclusive. They gave to every other man who accompanied them the full right of future citizenship. Those who came as indentured servants found themselves after a few years in possession of the same amount of land, as had been given to those who had received their portion in the first distribution. They not only had the franchise and full political and religious liberty, but by a special enactment they were even required to attend the sessions of the assembly, and assist by their votes and advice in direction of the policies of the colony.

By this and similar enactments the old lines of demarcation, such as obtained in Europe, and such as kept those of noble birth or of a higher social strata permanently placed above their fellow beings, were almost entirely broken down. The aristocratic system of England was not transplanted to the shores of the Chesapeake. Money in those days was scarce, and the only feasible way of remunerating those, who cast their lots with the adventure, was to repay them with grants of land. Those whose passage and other expenses were paid had no other means of meeting their obligation except by years of service. But during these years of service they were in no sense slaves. The non-Catholic portion among them enjoyed full religious liberty, and looked to the time when the franchise and other political rights would come to them. In the meantime they were studying the nature of the soil, the methods of agriculture and stock-raising, and

had an opportunity to select with great care and foresight the section of land which came to them when their days of indenture were passed. Their children intermarried with those who had come with the full privileges of the colony ;and many a man who crossed the ocean as an indentured servant saw his children and grand-children intermarried with the best families of the colony, and his estates so large, they would have been the envy of the nobility of England.

Massachusetts and other colonies may have had a form of government which appeared to be a better model for the future United States, but none of the colonies really gave more political power to its citizens than did Maryland. The New England States and Virginia had the outward form of democracy, but their citizens did not enjoy the political freedom that was given to the settlers of Maryland. At the present writing, Russia claims to be a government of the people and for the people; but the name remains a name, and Russia is more tyrannical than was the country under the Tsars. The New England colonies preached freedom and were formed in the name of freedom, but none of them gave more freedom than did the Palatinate of Maryland; nor did any of them form a more perfect exemplar of the future United States.^a

Circumstances combined to make the early years of Maryland the most prosperous in the colonies; no doubt, this prosperity would have continued had it not been for the religious animosities which so early spring up. The peaceful and just policy of the leaders, the fertile soil, the deep waterways, the friendly relations with the Indians, and finally the ready markets for tobacco, the leading produce of the land, all combined to make the colony prosperous from the outset. Those who directed the destiny of the colony were not adventurers seeking for gold or the exploitation of the natives. It was not a part of their plans to enrich themselves and then sail away to their own country to enjoy the wealth which they had accumulated. The New World was the land of their adoption. They came to stay and make homes for themselves and their children. They sought to live upon the soil and to produce, as far as possible, everything that they needed in their daily lives. It was claimed for many years that all the brick was brought from the mother country, but it has since been proved that for the most part the building material was made near the site of the future house. This is only one instance to show

^a A discussion of this question may be found in the Complete Works of Orestes A. Brownson, Vol. 12, p. 105.

how the immigrants made use of local resources, and as far as possible, became independent of England.

But in this sketch one claim has been made for Maryland, and that claim must stand unchallenged by any one who has taken the trouble to search into the records of the past: Maryland is the land of religious liberty. In vain have her enemies tried to rob her of this glory; in vain have they sought to minimize her influence as the banner bearer of religious liberty; in vain have they brought forward the figures of Roger Williams and William Penn and to enshrine them above that of Lord Baltimore as prototypes of religious leaders. Much they did and much they suffered, but theirs was not the honor of granting that religious freedom which was accorded to his colony by the first Lord Baltimore.

It is remarkable that the mind of Baltimore should have been so clear on a subject which was so befogged in the minds of other social and religious leaders. To apply the word liberty of religious teaching and practice to Luther, Melanethon, or Calvin is to misinterpret history. Even at a later period such religious reformers as Knox and Wesley would not accord freedom to Catholics and others who disagreed with them. Even in the Catholic Church there was a dispute about religious toleration. It is truly wonderful that in the midst of all this confusion of thought, the mind of Baltimore should have been so clear. His safeguard was in the fact that he was far away from those who would have been his critics. Freedom of religion as he granted it was an accomplished and accepted fact long before critics had time to examine into its character; and when they did examine they applauded it as a true solution to the many problems which had arise from turmoil of the sixteenth century, and which was to guide religious and political leaders for centuries yet to come. This was the honor of Lord Baltimore; this was the honor of Catholic Maryland. May the coming centenary of Maryland place a wreath upon the brow of the man who planned religious freedom, Lord Baltimore.

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HENRY S. SPALDING, S. J.

A REMINISCENCE

For St. Angela's Academy of Morris, Illinois, the oldest existing mission house of the Order in America, the Sisters of the Holy Cross are indebted to the generosity of Mr. John McNellis.

In 1857, a short fourteen years after the landing of the first members of the Order in the New World, and just two years after the Mother House had been changed from Bertrand, Michigan, to the present site at Notre Dame, Indiana, Mr. McNellis donated an unfinished three-story brick building and ten acres of land to the Sisters of the Holy Cross to be used for a school.

Mr. McNellis had been for some years a resident of Morris, the county seat of Grundy County. In days gone by, the county seat held a much more important place in the life of the people than it does now and the Saturday visit had all the force and glamor of a function. Evidently our benefactor had a great interest in the quaint old town, for he owned considerable property within its limits, and his gift shows a great interest in Catholic education. History says that his own lack of education coupled with a desire for better things along this line for others, led to his donation, a purely gratuitous one, since it is not recorded that any of his descendants ever attended school at St. Angela's.

On the fourteenth of September, 1857, the feast of the Exaltation of the Holy Cross, Sister Ambrose and her companions, Sister Emmanuel and Catherine, left the Mother House for this first permanent Illinois Mission. Sister Ambrose, a sister of Rev. William Corby, C. S. C., of Gettysburg fame, had the honor of receiving her appointment as head of St. Angela's from the Very Rev. Basil Moreau, the founder of the Holy Cross Order, who happened to be visiting the congregation in America at the time of this foundation.

The pastor of the church, Rev. Thomas Terry, known to hosts of friends in the Archdiocese of Chicago as Dean Terry, secured \$500 for the Sisters and a fair netted \$350 more. With this small sum of money, the house was put in a condition to open school and on January 4, 1858, an event notable in the annals of the small city and still more notable in community annals, is recorded—the receiving of its first pupils by St. Angela's Academy.

It is not likely that the pupils were very numerous that first year, but few or many, they had a commencement in the June of 1858. This function was held on the grounds and a young man who later became Rev. Father Abbot, a Lazarist, decorated the stage and

contributed greatly to the success of the affair. Owing probably to the cordial relations established at this time, Father Abbott was always a loyal and devoted friend to the Sisters of the Holy Cross.

In May, 1862, Very Rev. Edward Sorin, then Provincial of the Holy Cross Order, made a visit to St. Angela's and commended and encouraged the work done there.

Until 1866 the small brick house which formed part of the McNellis donation and the nucleus of the present building stood alone and unchanged, but the school had become better known, the number of pupils had increased, and more room was demanded, so an addition was put to the building, providing a study hall, dormitory, and dining hall. In 1882, another wing was added to afford more dormitory room, a music hall, and recreation rooms. Later porches were added, paths paved, and other improvements made. In 1897 another section was added to the long low building. The successive additions, while they answered their main purpose, that of giving more room, did not improve the appearance of the structure, which was too low for its great length. This situation was remedied when a mansard roof, which gave another story to the building, was put on in 1902.

In March, 1890, a bequest from Patrick Kendrick, an old-time resident of Morris and a devoted friend of the Sisters, made it possible to put steam in the building. Improvements came slowly in the old town, but they came. Saint Angela's shared in the good fortune. In 1896 water was piped into the grounds and 1906 brought electric light, sewerage, and other improvements which helped to make St. Angela's more of a home school than ever before.

Sister Francis, the third superior of St. Angela's, secured a charter for the institution in March of 1869, and in 1921 it was affiliated to the State University of Illinois.

St. Mary's parochial school in Morris, is attended from St. Angela's. The first teacher was Sister Bertha, for many years the accountant at St. Mary's and one of the best loved members of Holy Cross. In 1896, after a period of suppression this school was reopened in the old church. Mr. Kendrick's generosity made possible the fine structure, known as Kendrick Hall, which houses the school and a splendid hall, that contributes much to the social life of the little town of Morris.

From the beginning, it had been the honored privilege of the Sisters and pupils of St. Angela's to provide the music for all church services, but in 1888, the pastor, Rev. Laurence Meehan, made arrangements with Miss M. A. Walsh, an old pupil of St. Angela's, to

take charge of the choir and this work was no longer required of St. Angela's.

December 18, 1904, fire, caused by an overheated furnace, destroyed the church. It was quickly restored and in 1905 when Archbishop Quigley came to dedicate the new church, he visited St. Angela's Academy, one of the oldest schools in the Archdiocese.

The Golden Jubilee of St. Angela's was celebrated in 1908. Old pupils, the Children of Mary, the Alumnae, and other friends showered gifts upon the school. At the banquet given by the Alumnae, there were a number present who had attended the first commencement in 1858: Mr. M. Murnan, Mrs. M. Garrity, and Miss M. A. Walsh of Morris, and Mrs. Charles Conklin of Joliet.

The Alumnae Association, which was formed early in the history of St. Angela's, joined the I. F. C. A. in 1919, and delegates were sent to the St. Louis meeting of that year. The members of the Alumnae have been most loyal to their Alma Mater and keenly interested in all that concerns her welfare. Gray-haired matrons vie with the youngest members in attending meetings and in otherwise showing their devotion to the home of their school days.

Not often does "bread thrown upon the waters" bring an early return in the form of a reward to the thrower, but St. Angela's proved an exception, for the year 1918 brought a token of appreciation for past kindness in the shape of a \$1,000 from a family to whom a helping hand had been held out in days gone by. In 1923 Mr. Thomas Hynds left a bequest for St. Angela's of \$2,000.

So many of the members of the community served an apprenticeship as Superiors or subjects at this dear old place that there are few who treasure no recollections of it. The first Mother General of the Sisters of the Holy Cross was taken from her position as Superior of St. Angela's for this purpose. Mother Augusta would have made a good Spartan. She gave up work at St. Angela's, work in which she was most deeply interested, to pilot her community through a crisis in its history which called for ability and tact of an uncommon order and which demanded sacrifices a less gifted woman could not have made.

When all the Sisters of the Holy Cross and those of other Orders, who claim St. Angela's as an Alma Mater, meet beyond the shores of time, there will be a great gathering, for vocations have flourished in the old home school in Morris, and the religious roll call is a long one. If St. Angela's had done nothing beyond recruiting the ranks of Holy Cross, any labor or sacrifice entailed in her

upkeep would be most amply repaid. St. Angela's has probably more Sisters to her credit than any other house in the Holy Cross Order.

Besides the religious vocations fostered, there have been others no less gratifying. The children and grandchildren of former pupils have made the grounds resound with the sweet ring of childish voices as they fill the ranks of the old-timers and tread in their footsteps, for the old place changes little in its discipline or its regular routine.

No account of St. Angela's would be complete without a mention of Pat and Eliza Devereaux. This old couple lived across the street and were staunch friends of the Sisters and pupils and much devoted to "the buildin'," as they called it. No St. Patrick's night was right if the girls and some of the Sisters did not go over to spend the recreation with Pat and Eliza. The house was small and every bit of space available was used. Pat always entertained in the kitchen and Eliza in the *best* room. Irish songs and recitations, plenty of laughter at Eliza's quaint speeches and humor, together with cider and apples, kept things lively till it was time for home. Before leaving there was always a request for a last song from Eliza, who invariably consented after a preface of "Sure, and I haven't wind enough left to blow a candle out." After Pat's death Eliza, who had become a little unsettled mentally after her bereavement, took up her residence in the "buildin'" where she remained until her infirmities made it necessary for the Sisters to send her to a hospital in Joliet, where she died in 1909.

Another quaint character connected with St. Angela's was Joey Underwood, the owner of three acres of land across the street. Joey deeded the ground to the Sisters in return for care and support. For sometime he lived in a small house on the place, but managed to set it on fire and before the volunteer fire company responded the house was beyond hope. After this he had a little home on St. Angela's land. Joey was the kind of a Catholic in whom the Sacraments act "*Ex opere operato*" and his religion, in his later years especially, was not burdensome. On one occasion after age and infirmity had dispensed him from the long walk to Mass, he wandered off and got to the church in time for High Mass and at Communion time he went to the rail and received. When he got home one of the sisters said, "Joey, why did you receive Holy Communion after having eaten your breakfast?" "I didn't eat nothing bad," was the reply. Joey died in 1892. The Pastor heard confessions and

said Mass in the Academy chapel on Saturday morning. After Mass, more because the Sister was so insistent than because he saw any necessity for doing so, he went to see Joey, heard his confession, and anointed him. In an hour or so later Sister found the old man dead.

For an unpretentious school in a small town St. Angela's has had unusual recognition and many distinguished visitors have been entertained within her gates. Few of our institutions can boast of a visit from a Cardinal, but St. Angela's can, for she received Cardinal Mundelein in 1917, and she has been honored by a call from every Archbishop Chicago has had since 1857.

The course of study offered by St. Angela's is ample for all needs. It has an elementary and a high school department, complete in every respect and it offers special branches in some cases. The discipline is mild but firm and courtesy is demanded of all students at all times. Being within easy reach of Chicago and Joliet and yet far enough from them for none of their turmoil to reach or distract students, St. Angela's offers all the advantages of both city and country and her course of physical training under such conditions is ideal. Ample space for out-door games and sports and every opportunity for their indulgence, away from restrictions entailed by city life, afford plenty of opportunity for students to become physically perfect.

Music at St. Angela's has always been of the best, and no one at all familiar with this fact was surprised when the girls carried off the honors at a concert given in Joliet in April of 1928. A professor from the Musical School of Columbia University, New York City, pronounced the concert given at De Paul University Auditorium the best he had ever heard by high school students. Similar praise has been given for radio programs in Chicago and Joliet.

The past few years have been very active ones in the history of St. Angela's and strides in the way of progress have been made. In December, 1926, with the Cardinal's gracious consent, a resident chaplain was installed. This arrangement gives the community and the pupils daily Mass and relieves the parish priest or his assistant of the pupils' confessions.

The many friends of St. Angela's will be glad to hear that a new building is soon to replace the present old-time structure which is proving inadequate for the accommodation of all who apply for admission. The old girls, while rejoicing in the success of their Alma Mater, will be sorry to hear that the old apple orchard, the scene of

many of their escapades, is giving place to new tennis courts, and more playgrounds.

No doubt the new building and the more adequate play space will be dear to the hearts of those who use them, but they will never get affection more true or devotion more real and lasting than the old building and the dear, familiar scenes that were part of it have won from the students of old St. Angela's.

Baltimore, Md.

SISTER M. VERONICA, C. S. C.

ILLINOIS: THE CRADLE OF CHRISTIANITY AND CIVILIZATION IN MID-AMERICA

(Continued)

CHAPTER VII

THE PERMANENT SETTLEMENT OF ILLINOIS, 1700-1712

It is impossible to think of the disintegration of the Tonty federation without regret. To an extent the colonization was the realization of La Salle's dream. Speaking of Tonty's rulership there Parkman says of the Indians:

"They gathered round his stronghold like the timorous peasantry of the middle ages round the rock-built castle of their feudal lord. From the wooden ramparts of St. Louis,—for so he named his fort,—high and inaccessible as an eagle's nest, a strange scene lay before his eye. The broad flat valley of the Illinois was spread beneath him like a map, bound in the distance by its low wall of woody hills. The river wound at his feet in devious channels among islands bordered with lofty trees; then far on the left flowed calmly westward through the vast meadows, till its glimmering blue ribbon was lost in hazy distance.

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"La Salle looked down from his rock on a concourse of wild human life. Lodges of bark and rushes, or cabins of logs were clustered on the open plain or along the edges of the bordering forests. Squaws labored, warriors lounged in the sun, naked children whooped and gambolled on the grass. Beyond the river a mile and a half on the left the banks were studded once more with the lodges of the Illinois, who, to the number of six thousand had returned . . . to this their favorite dwelling place. Scattered along the valley, among the adjacent hills or over the neighboring prairies were cantonments of a half-score of other tribes and fragments of tribes, gathered under the protecting aegis of the French,—Shawnees from the Ohio, Abenakis from Maine, Miamis from the sources of the Kankakee, with others whose barbarous names are hardly worth the record."¹

But La Salle is no more, and Tonty who undoubtedly was much more to this federation than La Salle ever became was now gone. Tonty, the bond of union, the fearless protector, the able administrator, the man who was all things to all men was removed from their midst. Whatever solicitude the Canadian Government had at any time for the inhabitants of the Illinois country was now withdrawn. The great Frontenac, the friend of La Salle and of Tonty and the

¹ Parkman-La Salle and the Discovery of the Great Northwest, L. B. & C. edition, 1918, pp. 315-16.

promoter of commerce also was numbered amongst the dead. The Iroquois menace still remained, and the only leaders amongst the mixed concourse of savages were the missionaries. In all that concerned peace these sturdy representatives of civilization were most powerful, but they had neither the capacity or inclination for war. To remain in the settlement established by La Salle and Tonty, meant to be subject to the constant menace of war. Accordingly it was but natural that the thought of following Tonty to the new establishment of the French on the lower Mississippi should come into the minds of the unprotected missionaries and their devoted followers.

Little is known of the agitation or speculation leading up to the determination to leave the old habitation and seek out a new one. It is known, however, that in 1697 Father James Gravier, S. J., who had been the Vicar General and official missionary to the Illinois was recalled to Michilimackinac, and that while he was absent there came in succession Father Julien Bineteau, Father Pierre Francois Pinet and Father Gabriel Marest who labored amongst all the Indian tribes up and down the Illinois river. We are also advised that Father Gravier returned to Illinois in September, 1700. In a letter written by him to the superior of the missions from Fort Mississippi seventeen leagues from the discharge of the Mississippi into the Gulf of Mexico on the 16th of February, 1701, Father Gravier says:

"I arrived too late among the Illinois of the strait—of whom Father Marest has charge—to prevent the migration of the village of Kaskaskia, which has been too precipitately made, in consequence of uncertain news respecting the Mississippi settlement. I do not think that the Kaskaskia would have thus separated from the Peouroua and from the other Illinois of the strait, if I could have arrived sooner. I reached them at least soon enough to conciliate their minds to some extent, and to prevent the insult that the Peouroua and the Mouingouena were resolved to offer the Kaskaskia and the French when they embarked. I addressed all the chiefs in full council, and as they continue to retain some respect and good will for me, they parted very peaceably. But I augur no good from this separation, which I have always opposed, for I foresaw but too well the evil consequences that would result from it. And may God grant that the road from Chicago to the strait be not closed, and that the entire Illinois mission may not suffer greatly thereby. I admit to you, my Reverend Father, that my heart is heavy at seeing my former flock thus divided and scattered; and I shall never see it again after leaving it without having some new causes for affliction. The Peouroua whom I left without a missionary (for Father Marest has followed the Kaskaskia), promised me that they would preserve the Church and await my return from Mississippi—whither, I told them, I was going solely for the purpose of ascertaining the truth of all that was said of it.

This gave them great pleasure; they promised me that they would never leave their village until I should inform them to what place the great chief who is at the lower end of the river wished them to remove. I am very doubtful whether they will keep their word. After journeying four days with the Kaskaskia, I went on ahead with Father Marest, whom I left ill among the Tamaroas, where Father Pinet performs in peace all the duties of a missionary. Meanwhile, Monsieur Bergier, who works very well with us, has charge of the French only, which is a great relief for Father Pinet. I left the Tamaroas on the 9th of October to come here at the lower end of the Mississippi to the assistance of Father Du Ru."²

It will be remembered that during the same year, 1700, the Fathers of the Foreign Missions from Quebec had set up a mission station at the village of the Tamaroa Indians a few miles east of the Mississippi river and some 75 miles north of the new village of the Kaskaskia. These locations will be better understood if mentioned in relation to the present city of St. Louis. The Tamaroa village which later became known as Cahokia because of the fact that the Cahokia Indians were associated with the Tamaroas there, is opposite and a little south of St. Louis, some four miles east of the Mississippi river and the site of the second Kaskaskia is about 75 miles down the Mississippi river.

Besides these two settlements there still remained a number of the Indians of the Peoria tribe at Lake Peoria, and undoubtedly some Frenchmen living there permanently or passing to and fro engaged in the fur trade.

Little is known of the very first years of the settlement at the new Kaskaskia. It is well known, however, that no attention was given the Illinois country by the French Government either from home or from Canada or Louisiana. The missionaries and straggling Frenchmen as well as the Indians were left to shift for themselves with no government oversight or assistance of any kind. It is perhaps well that such was the case, as in similar circumstances prior to that time the evils from which attempted settlements suffered most were evils brought on by the avarice of government or the rapacity and vices of travelers and traders who either kept beyond regulation or exercised enough influence with venal commandants to enjoy immunity.

Father Marest and his Indian associates had just begun to get in some semblance of a settlement when he was called upon to assist in the plant of another settlement, or rather a post, as a permanent

² Vol. LXV, *Jesuit Relations*, pp. 101-103.

settlement did not then result. Writing to Father De Lamberville Father Marest speaks of this post:

"My Reverend Father:

"I have already done myself the honor of writing to Your Reverence from my village, with respect to the abandonment of fort among the Sioux, and of the arrival of Monsieur Juchereau, who is to establish a post at Vabasehe, whither he takes with him Father Mermet. As it is stated that Monsieur de Ponchartrain is very desirous that this post be established, I rendered Monsieur Juchereau all the services in my power; and I accompanied him for a distance of 30 leagues from my village to see Rouensa in his winter quarters. I also took steps for endeavoring to assemble the Illinois at Wabache; but there are many obstacles, and I think that we shall have considerable difficulty in gaining our end. . . .

Monsieur Juchereau is prodigal of his promises, but he thinks in reality of his own interests. The Father who is with him is not at all pleased. He is neither a missionary, for there are no savages, nor a chaplain, for there is no stipend. He has not even a person to help him in his needs."²

Another letter of Father Marest's written ten years later tells of some happenings of interest at the post on the Wabash:

"The French had come to establish a fort on the river *Oubache* (Wabash); they asked for a Missionary, and Father Mermet was sent to them. This Father believed that he ought to labor for the conversion of the *Mascoutens*, who had set up a village on the borders of the same river: this is a tribe of Savages who understand the Illinois language, but who because of the extreme attachment which they have for the superstitions of their charlatans, were not very much inclined to listen to the instructions of the Missionary.

The course that Father Mermet took was to perplex, in the presence of this people, one of these charlatans, who worshiped the ox as his great *Manitou*. After having insensibly led him so far as to avow that it was not the ox which he adored, but an ox *Manitou* which was under the earth, which animated all oxen, and which restored life to his sick people, he asked him if the other animals—like the bear, for instance, which his comrades worshiped—were not likewise animated by a *Manitou* which is under the earth: "Without doubt," answered the charlatan: "But if that be so," returned the Missionary, "men ought also to have a *Manitou* which animates them." "Nothing is more certain," said the charlatan. "That is sufficient for me to convince you that you are not very reasonable," replied the Missionary; "for, if man who is on the earth be the master of all animals, if he kill them, if he eat them, it must be that the *Manitou* which animates men is also master of all other *Manitous*; where, then, is your intelligence, that you do not invoke him who is master of all the others?" This reasoning disconcerted the charlatan, and that is all the effect

² Thwaites, *Jesuit Relations*, V. 66, pp. 40-41.

that it produced,—for they were not on that account less attached to their ridiculous superstitions than they were before.

At that very time a contagious disease desolated their village and carried off every day many savages; the charlatans were not spared, and they died like other people. The Missionary believed that he could win their confidence by taking care of so many sick people; he applied himself to this without intermission, and many times his zeal nearly cost him his life. The services that he rendered them were requited with abuse; there were even some who went so far as to discharge arrows at him; these fell at his feet,—either because they were shot by too feeble hands, or because God, who designed the Missionary for other labors, chose at that time to screen him from their fury. Father Mermet, however, administered Baptism to a few Savages who asked urgently for it, and who died shortly after having received it.

In the meantime, the charlatans withdrew to a short distance from the fort in order to make a great sacrifice to their *Manitous*: they killed as many as forty dogs, which they carried on the tops of poles while singing, dancing, and assuming a thousand absurd postures. The mortality did not cease on account of all these sacrifices. The chief of the charlatans imagined that their *Manitous*, more helpless than the *Manitous* of the French, was compelled to yield to it. In this belief he went around the fort many times, crying with all his might: "We are dead; gently, oh *Manitous* of the French, strike gently, do not kill us all." Then, addressing the Missionary: 'Cease, good *Manitou*, let us live, thou hast life and death in thy coffers: keep death, give life.' The Missionary pacified him and promised to take still more care of the sick than he had done up to that time; but, notwithstanding all the care that he gave them, more than half of the village perished."⁴

Of this post it may be said there has been much confusion of statement. Juchereau did not long maintain the fort he established, but we hear of another fort built at presumably the same place by M. Aubrey, by direction of the Chevalier Macarty, commandant at Fort Chartres in 1757. It was called Fort Ascension by Aubrey in commemoration of the delay on which the first stone was laid. It was abandoned in 1764 and remained unoccupied until 1794, when for a few years there was stationed there in a newly built fort a small garrison of United States troops under Major Doyle.⁵

George Rogers Clark is said to have raised the flag he carried at the time of his conquest, 1778, at the site of this old fort. If so, this was the first time a flag representing the American cause was raised on the soil of Illinois.

The site of this old fort is now the property of the State of Illi-

⁴ Thwaites, *Jesuit Relations*, Vol. LXVI, pp. 237-41.

⁵ Dillon, *History of Indians*, p. 344.

nois and is cared for by the State Park body and the State Historical Society.

Detroit, in what is now known as Michigan, was established as a fort by Antoine de la Moth Cadillac in 1701. It was in what was then known as the Illinois country and was closely associated with the settlements on the Illinois, Mississippi and Wabash rivers, as will be seen in following subsequent events.

The first indication we have of the number of white men in the Illinois region is given in a letter of the Louisiana governor, Bien-ville, to the Minister at Paris. The governor is opposed to the Frenchmen scattering about and writes the Minister to the following effect as reported in Margry:

"September 6, 1704.

He wished to make the Canadians who are around the Mississippi and the Missouri, separated into little crowds of seven or eight and totaling one hundred and ten, including the men established at the Oubache under the orders of Sire de Juchereau, dead last autumn come down."*

Father Jean Mermet, S. J., who came to the Illinois country as early as 1702, wrote to the Jesuits in Canada from the Kaskaskia village on March 2, 1706, giving some account of what had recently taken place in the Illinois country. Amongst other things Father Mermet wrote:

"I write you news concerning the affairs of the Illinois, some of which is good and some bad. It is good from this village, except that they threaten to leave us at the first word. It is bad as regards both spiritual and temporal matters, among the Illinois of Detroit,—otherwise, the Peorias,—where Father Gravier nearly lost his life on two occasions, and he is not yet out of danger. It happened thus: In obedience to the menacing orders of Monsieur the Governor, the chiefs appointed one Mantouchensa,—called by the French Tete d'Ours ('Bear's Head'),—as being one of the most notable of the tribe, to go to Monsieur the Governor to account for the death of a soldier named la Giroffe, who had been killed by the Illinois. He was accompanied by some other Illinois savages, and went to Michilimakina with Monsieur Deslittes, with the intention of going down to Montreal. But while at Michilimakina, he saw the frightful presents that the timidity of the French caused them to give to the Outaois,—who, as well as the Illinois, were all to be killed, and he at once took very different measures with the Outaois. The latter told him that they were more feared at Montreal than was imagined, and that he should act as they did, and do things that would make him dreaded and redoubtable. These discourses, or the mere sight of the cowardice of the French, and their powerlessness to revenge themselves after

* Margy, Vol. V, p. 368.

the terrible threats of all the tribes,—which were, to eat the first one who broke the peace,—induced him to give up the idea of going to Montreal. He resolved to return to his own country, and kill and pillage the black gown and the French, that he might make himself at once redoubtable and rich with their spoils. He sent his comrades away from Michilimakina, with orders to keep in sight the said father and the French who were among the Peourias. He followed closely upon his countrymen, and no sooner had he reached the village than he related the news, and urged the whole village to sedition. He loudly harangued that a person who took notice of everything as the black gown did, should not be tolerated; that after killing these French, they need use no further moderation toward the others; that they must be got redoubtable beyond question, in imitation of their neighbors. All these discourses excited their minds to revolt, and, although not all were of that opinion, a great many followed it. Among these was a hot-headed man, who, under the pretext that he had been offered a slight by the said father, who would not bury one of his deceased relatives in the church, a favor which the father granted to no one, and which he was not even able to grant at the time when the deceased person died; for the savage had brought her dead body without taking the trouble to dig a grave, leaving the father to do everything, a thing that has never been done—this hot-headed man, I say, asserted that since the Father rejected the body of his relative, he would revenge him therefor. This he did shortly afterward; for when he met the Father in the village, he ran to his cabin for his bow and arrows, and, without saying a word, shot the father, wounding him dangerously. Two arrows struck his breast, but glanced off; a third tore his ear; the next would have killed him had it not been for the collar of his cassock, which stopped the arrow-head; the fifth was a deadly shot, for the arrow pierced the arm above the wrist and penetrated to below the elbow; three streams of blood poured from the opened veins and from the severed artery. The father plucked out the arrow, but the stone head stuck in the sinews near the joint of the elbow,—within, as we suppose. All this abortive affair occurred quietly, without a single Illinois trying to stop the furious man. At the first shots, the father asked the Savage: ‘My son, why do you kill me? What have I done to you?’ He knelt to commend himself to God, and at the same time, as soon as the wound was inflicted, the father swam, as it were, in his own blood. A good Samaritan, stranger in the village, and a renard (Fox) by nation, had compassion on the father. He pressed tightly upon the upper part of the arm, and the artery, from which the blood had spurted freely, allowed only a few drops to escape. Then some praying women ran to the poor father, and, assisted by the renard, who still retained his strong pressure on the father’s arm, they brought poor Father Gravier home. An Illinois offered to dress the wound, and the father consented, but we saw, from what happened afterward that the intentions of this physician were no better than those of his brethren. He closed the wound as soon as he could, and, as a Frenchman who

was there said very truly, he shut up the wolf in the sheepfold, by closing up in the wound the clotted blood that was in it. At first, the father felt some relief from pain, but he afterward paid very dearly for his credulity in having tolerated his physician. Fever was added to his sufferings, and, during the three months while the father remained there, he suffered terribly. He nevertheless made an effort to trace some letters, to inform me of what had happened and resolved to withdraw—while he took steps to keep in communication with some faithful praying savages here. This cannot be done, especially among Savages, without some information of it being given. At the very first suspicion, they called out in the village that the father must not be allowed to depart; that those who favored his escape were to be killed, and that the French were to be closely watched. At the very first news of this accident, I applied to Rouenza, who gave me four young men to go to get the father. Monsieur Berger, who was nearer the Pevarias (Peorias) than we were, had sent thither 14 persons, but they abandoned the task; one only, one of the chief men among them, went to the father, and remained some time, watching over him; but he went home before the father's departure. One of our four young men came back from the Tamarois to inform us of what they had done; the three others continued their journey, and told the father that Rouenza had ordered them to die with him. Thus they did not leave him until he reached us at Rouenza's village, which is called St. Francois de Xavier, as you are aware. The praying women who took care of the father among the Peorias also accompanied him. They supplied him with a canoe and with what he needed on the journey. The rendezvous was appointed for after midnight, long before daybreak; but the father was nearly prevented from going, by an accident more unfortunate than the first, as you will see. About midnight, when rain was falling and the sky was very dark, and the father considered the time favorable to his escape, he was greatly surprised on being told that his house was surrounded by 200 Illinois—who had taken down a portion of his palisade, in order to get in. It was St. Michel the blacksmith, who was watching with the father, and who, on going out by chance, saw all this great multitude, whose numbers were probably exaggerated by the darkness of the night and by his fears. He did not lose his presence of mind in his fright. He approached and questioned them, asking them: 'What do you seek at this hour?' 'We are looking for something,' one of them replied.

St. Michel at once re-entered the house, and said to the father: 'We are lost; we are beset by 200 Illinois. Listen to me, my father, while I confess my sins before I die,' Deman, the father's servant, did the same. Meanwhile the Savages were deliberating as to what they should do, because, as they expected to surprise the father in his house alone, and without witnesses, they were astonished at finding there the blacksmith, who dwelt elsewhere. Hardly had the said Frenchmen finished their confession when four or five Savage knaves entered arrogantly, as if to speak to the father. But in the meantime St. Michel pushed through the crowd of besiegers to warn, without loss

of time, one of the chiefs, who was rather friendly to the French, of what was going on at the father's house. The chief came at once with St. Michel and with some young men among his followers to the dwelling of the father, who was greatly perplexed about his safety. The sight of the chief disconcerted the assassins, who had intended to kill the father in his own house. But as they have deference for one another, they did not dare to carry out their design against the will of the last comer, who caused them to be asked what they were looking for. The band dispersed without a word, and swooped down upon St. Michel's house which they pillaged. Some hours afterwards, the father embarked without loss of time, and shortly before dawn, his Savage and French canoemen under his orders brought him safely here. That was at the end of October, three months after the attack; and, even then, I greatly feared for his life.

The poor father could barely say Mass once or twice; he had to be dressed like a child; but afterward his arm swelled more than ever, and he could not use it. He uttered cries night and day, like a man who is being burned; in fact, he felt pains similar to those caused by a scorching fire. His condition excited compassion in me, for I had no means of relieving him. At last I proposed somewhat rashly to lance the swelled arm, and he consented. 'But,' he said, 'you will have to cut very deep with the lancet to reach the stone arrow-head.' 'I am not sufficiently skillful to flatter myself that I can find it, even if you were to point out the place where the pain is most severe; but I hope to give you relief by allowing the pus to flow.' He consents; he exhorts me to perform the operation, and I set to work. I thrust the lancet three times into his arm, fortunately without injuring him, or opening the principal vein, although the lancet was buried to one-half its depth. After this a great quantity of putrid blood, having a very disagreeable odor, escaped, and his gave him relief; but the stone did not appear and we despaired of curing him. How could an inexperienced man, as I was, seek it among the sinews?

Therefore Jacques, *dit le Castor*, and all the French here agreed with me that he should go to Mobile to have his wound attended to, as there are surgeons at that place who know their trade. After much resistance, he yielded to our prayers and to the kindness of his guide, Bouat, who had been sent by Monsieur Pacaud to Ouabache; he had returned from the sea to go to Canada, and was here when the father arrived from Peouareoua (Peoria). Bouat did not venture to continue his journey, on account of the insolence of the Illinois—who, at the very least, would not have failed to plunder him. In despair of being able to get past that barrier, he very kindly came to offer his services to the father to conduct him to Mobile, whence he came; he sold here all his effects, and undertook to conduct the father, and to take care of him. He even came to our house and dressed his wound some days beforehand, and did so with remarkable skill. The father allowed himself to be won by his kindness, and left here for the sea on the 6th of November.

I greatly fear that he will die of his wound, or be crippled by it for the remainder of his life. After one day's journey, he hesitated as to whether he should not return to see me, instead of continuing his journey; for the pain had greatly diminished. He continued it, nevertheless, with the view of returning as soon as he is cured, in order to die on his first battlefield."⁷

The next year Father Gravier himself wrote the Superior-General of the order at Rome. Father Gravier was in Paris at the time of writing, whence he had gone as stated in Father Mermet's letter.

This letter of Father Gravier's is brief, but both interesting and important, as it gives his own modest view of the treatment accorded him by the Indians, and also informs us as to the state of affairs at the Peoria village and the new Kaskaskia. Father Gravier's letter is as follows:

"Paris, March 6, 1707.

Very Reverend Father,

I arrived here not long ago from our missions among the Indians commonly called Illinois, situated near the great river Mississippi, which flows into the Gulf of Mexico. . . . I traveled by ship more than 2,000 leagues,—not with the intention of (finding) some one who might extract from the middle of my arm the stone arrow-head which is riveted there for the rest of my life (the four other arrows which the same barbarian shot at me in hatred of the faith, apart from piercing my ear, hardly wounded me); but I performed the journey, urged by anxiety to procure from the Reverend Father General workers whom our missions greatly need, and especially, for a decision in the cases referred to your paternity. Those indeed concerning the contracting marriage by a Christian with an infidel are of the greatest importance for the strengthening of Christianity. . . .

In my village, which is five hundred leagues distant from Quebec, and which consists of about three thousand souls,—unless, during the pastor's absence, the flock be dispersed for a time,—have for the last nineteen years lived nearly always alone without a colleague, without a companion, often even without a servant. I am already fifty-six years old. Father Gabriel Marest likewise lives alone in his mission with the same nation. During an entire day he has hardly time to recite his breviary, or to eat, or to take a short rest in the middle of the night. His fellow missionary, Father Jean Mermet, can hardly work, owing to his ruined state of health after having spent all his strength by excess of zeal. They have hardly time to breathe, on account of the increasing number of neophytes and their very great fervor; for out of two thousand two hundred souls, who compose their village, hardly forty may be found who do not profess

⁷ *Jesuit Relations*, Vol. LXVI, pp. 51-65.

the Catholic faith with the greatest piety and constancy. We are separated from each other by a distance of 120 leagues, and hardly once every other year have I time to visit him.

JACQUES GRAVIER, S. J.⁹

Lightly as the good missionary chose to treat his wounds at the hands of the Peorias, he never recovered, and Father Marest, who was acquainted with all the circumstances, says that the wounds "caused his death."⁹

He returned from his trip to France in 1708 and died in the Louisiana Mission, April 26, 1708.¹⁰

One of the best accounts we have of the progress of the new settlement at the Kaskaskia is furnished by one Penicaut, who served as soldier in the Kaskaskia village for some four months in the year 1711. His entire relation as published in Margry is of the deepest interest and reads as follows:

MESSRS. D'ARTAGUIETTE AND DE BIENVILLE SENT TO ILLINOIS TO CHASTISE THE CANADIANS WHO CAUSED DISORDERS THERE—DESCRIPTION OF THE HABITS OF THE ILLINOIS KASKASKIAS, OF THEIR RELIGION, MARRIAGES AND HUNTING (1711).

"At the beginning of this year (1711), a number of merchants from Canada went down to the Illinois Kaskaskia with merchandise consisting of furs which they brought to the Mobile to sell.—They brought letters to Messrs. d'Artaguiette and de Beinville from R. P. Gabriel Marest, a Jesuit, who wrote begging these gentlemen to send him an officer with some soldiers to prevent the disorders of the many Canadian merchants who, under the pretext of business, debauched the young girls and women of the Illinois and openly committed many scandalous crimes; they also kept them from being converted to our religion which retarded the progress of the race.—On receiving this notice, Messrs. d'Artaguiette and de Beinville sent, some days later, a sergeant with twelve men, of which I was one. When the sergeant he left us in our canoes and went on foot, two leagues from the bank of the Mississippi, where the Illinois Kaskaskias lived.—He gave the letters of Messrs. d'Artaguiette and de Beinville to R. P. Gabriel Marest, who advised him to wait until the next morning, when he could surprise the Canadian libertines in their beds. The sergeant sent us word at night to come to the Illinois and to bring all our merchandise, which was in the two canoes, with us. We arrived two hours before daylight but, either because they had been warned or for some other reason, the Canadians had left the night before so we found no one. Our sergeant thought it best to stay

⁹ Thwaites' *Jesuit Relations*, Vol. LXVI, pp. 121-23.

⁹ Letter to Germon, Thwaites' *Jesuit Relations*, LXVI, p. 247.

¹⁰ Jones in *Jesuit Relations*, LXXI, p. 156.

with the Illinois for sometime, either to wait for them or because he had been ordered to do so, as provisions were very scarce at the Mobile. So we stayed four months with the Illinois and lived by exchanging our merchandise for their provisions which were very cheap there.

The Illinois Kaskaskias are very good workmen and know how to cultivate their land; they plow the land which has never been done before in the lower Mississippi.—The R. R. P. P. Jesuits taught them to do this more than sixty years ago when they lived near Lake Pimiteouy, and came down through Canada to the Illinois whom they converted almost entirely to the Catholic religion.

The country where they now live, is one of the most beautiful parts of all Louisiana and the soil is the most fertile. The wheat is as beautiful as that of France and there are all sorts of vegetables, roots and herbs, also all kinds of fruit with a most delicious taste. The Illinois have the most beautiful prairies to be found along the Mississippi; they put their horses, which they buy from the Cadodaguioux in exchange for merchandise, out to graze. There are a great many beasts in these prairies such as buffalo, cows, etc. There are also great numbers of birds of all kinds; besides fish of all kinds in their river and in the Mississippi which is two leagues from their village, so that nothing is lacking which is necessary or convenient to have.

They have, close to their village, three mills to grind their grain, one wind-mill, which belongs to the Jesuits and is much used by the inhabitants and two mills worked by horses, which are owned by the Illinois themselves.

The women of the Illinois Kaskaskias are usually very handy; they spin the hair of the wild buffaloes which is as fine as the wool of the English sheep. This wool is spun as white and as fine as silk. It is with this that they make their cloth which they dye in three colors, black, yellow and dark red. They make their dresses a great deal like those worn by the women of Brittany or like the house dresses of the French ladies, which train on the floor and have pieces of goods sewed on the collar which covers the head; besides that, they wear a skirt and a corset which comes halfway down their limbs. They sew with thread made from the tendons of a deer which they prepare in this way:—When the tendon of the deer has had all the flesh stripped off of it, they dry it for twenty-four hours in the sun, and, after having beaten it, spin it as fine and as white as the most beautiful thread of Maline and it is also very strong.

Most of the Illinois are Christian Catholics. There is a very large church in the village with a baptismal font. This church is very clean inside and has three chapels, a large one for the choir and two others alongside. They have a belfry with a bell and go to church and vespers regularly. The Jesuits have translated their psalms and hymns from the Latin into their language.

The Illinois, either at mass or at vespers, sing the verses alternately with the French who live with them; as an illustration,—the Illinois sing a verse of a psalm or hymn in their language and the

French the next verse in Latin, with the same tune as they use in Europe in the Catholic churches.

As far as their marriages are concerned, when a Frenchman wishes to marry one of their girls, he sends a present, the best one he can, to the brother of the girl, for it is neither the father nor the mother, but the son and brother, when there is one, who can give away the girl, for the marriage depends on his consent. The man who wishes to marry sends the best present he can afford to the brother, often without ever having spoken to the girl, and if the brother accepts the present and consents, he asks his parents to come to the house and advise him, and tell him whether he should give his sister to the man who asks for her or not. If the parents are willing, the brother gives to each one of them a part of the present which has been sent him and the parents the same day send a much better present than was given them to the brother. When the brother has received all his presents from his parents, he has them carried to the house of the fiance and the next day this latter comes to salute his new brother, mother and father. Then they all go together to the Jesuits to have their names inscribed on the marriage register. The bans are published three times on three consecutive Sundays or holidays, and they are married finally with a mass as in France, afterwards. The fiance usually has the marriage performed at his home, and the day before all the relatives who are invited, send a piece of meat to him, and the next day, after the marriage, they escort the newly married couple to their home where they eat and dance and enjoy themselves all day long. If, on the contrary, the present is returned and not accepted, this is done the same day it is received. If all christian parents in France were as charitable as the savages are when their relatives marry and would send them a really valuable present to help the young couple get started in life, there would be fewer poor families reduced to beggary. There would be fewer young girls of good family shut up in a convent where they draw the malediction of God on themselves and on those who forced them to enter there by their sorrow and despair.

As far as their wars are concerned, they are very brave and use either guns or arrows.—They are not inhuman towards their prisoners as the rest of the savages are to theirs. If they take young children, they are raised in the village and instructed by the Reverend Father Jesuits in the Catholic religion; if the prisoners are old men or young ones who could do them harm, they break their heads.

They hunt generally with the bow and arrow. When they hit a wild buffalo who has run away with the arrow sticking in him, they are so quick and light on their feet that they can catch him and pull out the arrow while he is running, and then draw their bow on him again and again until he falls dead. They have a hunting ground which is filled with every kind of game in large quantities and which is about eighty leagues in length, ending near Canada.

After four months we returned to Mobile where we did not find Mr. d'Artaguiette who had returned to France.

Finally Father Marest himself writes an extended and detailed account of affairs in the Illinois country covering the period from 1702 to 1712. His letter is addressed to Father Barthelemi Germon also of the Society of Jesus and Professor at Orleans, and is dated "At Cascaskias, an Illinois village, otherwise called the 'Immaculate Conception of the Blessed Virgin,' November 9th, 1712."¹¹

At the outset Father Marest makes it plain that he dealt with many Indians other than the Illinois, as he distinguishes between the Illinois and the other tribes. Speaking of the less docile Indians he says: "nothing is more difficult than the conversion of these Savages; it is a miracle of the Lord's mercy; we must first make men of them and afterward work to make them Christians." In the true missionary spirit the good father, however, says:

"But the more averse they are to the Kingdom of God, the more ought our zeal be quickened to draw them near and cause them to enter it. Persuaded that we can do nothing of ourselves, we know at the same time that everything is possible to us with the aid of Him for whom we work."

Like all the other earliest visitors to Illinois, Father Marest is warm in his praise of the country. "Our Illinois inhabit a very pleasant country," says he.

"The great rivers which water it, the vast and dense forests and delightful prairies and hills covered with very thick woods,—all these features make a charming variety. . . . All the plains and prairies are overspread with oxen, roebuck, hinds, stags and other wild beasts. There is a still greater abundance of small game. We find here especially a multitude of swans, cranes, bustards and ducks. The wild oats which grow freely on the plains fatten them to such a degree that they very often die from fat suffocating them. Turkeys are likewise found here in abundance. . . . The Mississippi is one of the most beautiful rivers in the world, and in recent years a shallop ascended it as far as eight hundred leagues where water falls prevented its going over."

Father Marest then describes the great rivers that empty into the Mississippi, and says:

"Besides these large rivers which water so extensive a country, there are also a great many small streams. It is on the east branch of one of these rivers that our village is situated, between the River Wabash and the Pekitanoui (Missouri). We are in the 38th degree."

¹¹ Thwaites' *Jesuit Relations*, LXVI, p. 219, et seq.

The fruits and nuts of the neighborhood are described in considerable detail by Father Marest, and he expressed the regret that:

"Our savages are not accustomed to gather fruit from the trees; they think it better to cut down the trees themselves; for this reason there are scarcely any fruit-trees in the vicinity of the village."

The number and location of the settlements at this time are reported by Father Marest:

"Counting our own," says he, "there are only three (villages) of which one is more than a hundred leagues from here (Peoria) where there are eight or nine hundred savages, and the other is on the Mississippi 25 leagues from our village (Cahokia)."

It is thus that Father Marest distinguishes the Illinois from the more savage Indians. He says:

"The Illinois are much less barbarous than other savages; Christianity and intercourse with the French have by degrees civilized them. This is to be noticed in our village of which nearly all the inhabitants are Christians; It is this also which has brought many Frenchmen to settle here, and very recently we married three of them to Illinois women."

Father Marest refers several times to industrial conditions. He points out that hunting is still the chief occupation of the men, and that it is the women and girls:

"who prepare the ground which must be sowed, who do the cooking and who pound the corn and set up the cabins and who carry them on their shoulders on the journeys. . . . In addition to this they are busy in working up the hair of the oxen and in making it into leggins, girdles and bags."

The gradual transformation taking place is indicated in what Father Marest says about the hunts:

"Our village," says he, "is the only one in which a few savages are permitted to remain during all these journeys; many of them raise chickens and pigs in imitation of the Frenchmen who have settled here, and these Savages are exempt for the most part from this sort of hunting."

The good pastor found new delights on each return from the numerous toilsome journeys he made. Arriving at his Kaskaskia village after a most trying trip as far as Michilimackinac he says:

"When I had returned to my mission I blessed God for the favors he had heaped upon it during my absence. That year there had been an abundant harvest of corn and of wild oats. Besides the beauty of the place, we also have salt springs in the neighborhood, which are of great benefit to us. Cows have just been brought to us, which will render us the same service in tillage that the oxen render

in France. We have tried to tame the oxen, but we have never succeeded. There are mines of lead and of tin not very far from here; perhaps more valuable ones would be found if some intelligent person were employed to discover them."

Father Marest makes it plain that the mission at Kaskaskia is the same that was planted by Marquette and firmly established by Father Gravier on the upper Illinois.

"This mission," says he, "owes its establishment to the late Father Gravier. It is true that Father Marquette was the first who discovered the Mississippi about thirty-nine years ago. . . . Sometime afterward he made his second journey with the design of fixing his dwelling here and working for the conversion of these tribes; death which removed him from us . . . left to another the charge of executing the enterprise. It was Father Allouez who took it upon himself. . . . However, he made only a very short stay here. . . . Thus it is properly Father Gravier who ought to be regarded as the Father of the Illinois Missions."

The good priest and great administrator made two or three journeys to Peoria, went once at least to St. Joseph and Michilimackinac and devoted himself sincerely to the care of his sick neighbor Reverend John Bergier, F. M., in charge of the Tamaroa Mission at Cahokia. Nothing could better illustrate the trying conditions under which these missionary leaders worked than Father Marest's description of his efforts for the relief of Father Bergier, and these are best told in his own words:

"About twenty-five leagues from here," says he, "is the village of the Tamaroas. This is a mission which was at first intrusted to Father Pinet, whose zeal and whose labors were so greatly blessed by God that I myself am witness that his Church could not contain the multitude of Savages who came to it in crowds. This Father had as his successor Monsieur Bergier, a Priest from the Seminary of the Missions étrangères. Having learned that he was dangerously sick, I immediately went to assist him. I remained eight entire days with this worthy Ecclesiastic; the care that I took of him and the remedies which I gave him, seemed gradually to restore him, so that, believing himself better,—and knowing, besides, how necessary my presence was to my own mission, on account of the departure of the Savages,—he urged me to return to it. Before leaving him, I administered to him, by way of precaution, the holy Viaticum; he instructed me as to the condition of his mission, recommending it to me in case that God should take him away. I charged the Frenchmen who took care of the patient to inform us at once, if he were in danger; and I retraced the way of my mission.

"As it is only twenty-five leagues from one village to the other, we sleep out-of-doors but once, provided we make good progress; the meals that we take on the way consist of some ears of corn and a

small piece of smoked beef, which we carry with us. When we are hungry, we kindle a fire close to some brook, so that we may have something to drink; we roast the corn and the meat, and afterward we lie down near the fire, turning now on one side, now on the other, according as we need to warm ourselves. When I arrived at our village, nearly all the Savages had gone; they were scattered along the Mississippi. I immediately set out to join them. Hardly had I gone six leagues when I found three cabins, in one of which was a poor old man, very sick. I heard his confession, gave him some remedies, and promised to come again to see him, thinking indeed that he had still many days to live.

"Five or six leagues farther on I found a great number of cabins, which formed a sort of village; I halted there a few days, in order to perform my accustomed functions. In the absence of the Missionary, they do not fail to meet together every day in a large cabin; and there prayers are offered, the rosary is recited, and hymns are sung, sometimes far into the night,—for it is chiefly in the winter, when the nights are long, that a great part of that time is spent in singing the praises of God. We are careful to appoint one of the most fervent and most respected of our Neophytes to preside over meetings of this sort.

"I had already remained some time with these dear Neophytes when some one came to tell me that there were, eighteen leagues still farther down the Mississippi, sick people who needed prompt assistance. I immediately embarked in a pirogue: this is a kind of boat made of a large tree, hollowed out to the length of forty feet, and which is very heavy; this gives a great deal of trouble when it is necessary to ascend the river. Happily, we had only to descend; and, as the rapidity in that place equals that of the Rhone, we made those eighteen leagues in a single day.

"The sick people were not in such urgent danger as had been represented to me, and I soon relieved them by my remedies. As there was a Church there, and a great number of cabins, I remained some days, in order to revive the fervor of my Neophytes by frequent instructions and by participation in the sacraments. Our Savages have such confidence in the Missionary who directs them that they reveal to him with an admirable openness of heart everything that occurs during his absence; therefore, if any disturbance takes place, or if anyone gives cause for scandal, the Missionary, when informed of it, is in a position to remedy the evil, and to prevent the grievous consequences that might follow.

"I was obliged to separate from my Neophytes sooner than I could have wished; the good old man whom I had left so sick, and the illness of Monsieur Bergier, continually disturbed me, and urged me to return to the village, that I might hear news of them. Accordingly, I ascended the Mississippi, but it was with great toil; I had only one Savage with me, and his lack of skill obliged me to paddle continually, or to use the pole. After all, I arrived in time at the cabin of this fervent Christian who was dying; he confessed for the last time, and

received the holy Viaticum with great devotion,—exhorting his son and all around him to live according to the precepts of the Gospel, and to persevere even until their last breathe in the Faith that they had embraced.

“As soon as I had reached our village, I wished to go to see Monsieur Bergier; but the people opposed this, alleging as a cause that, no one having brought news of him,—as had been promised in case he were worse,—they could not doubt that his health was re-established. I yielded to this reasoning; but, a few days afterwards, I felt genuine regret for not having followed my first plan. A young slave came, about two o'clock in the afternoon, to apprise us of his death, and beg us to go to perform the funeral rites. I set out forthwith. I had already gone six leagues when night overtook me; a heavy rain which had fallen did not permit my taking a few hours' rest. Therefore I walked until daybreak, when, the weather having cleared a little, I lighted a fire to dry myself, and then continued my way. I arrived at the village toward evening, God having given me strength to make these fifteen leagues in a day and a night. The next day at dawn I said Mass for the deceased and buried him.

“The death of Monsieur Bergier was somewhat sudden, according to what was told me by the Frenchman who was with him; he felt it coming all at once, and said that it would be useless to send for me, since he would be dead before my arrival. He merely took in his hands the crucifix, which he kissed lovingly, and expired. He was a missionary of true merit and of a very austere life. At the beginning of his mission, he had to bear rude attacks from the charlatans,—who, availing themselves of his slight knowledge of the Savage language, every day took away from him some Christians; but eventually, he learned how to make himself in turn feared by those imposters. His death was for them a cause of triumph. They gathered around the cross that he had erected, and there they invoked their Manitou,—each one dancing and attributing to himself the glory of having killed the missionary, after which they broke the cross into a thousand pieces. I learned this with grief some time after.

“I thought that such an outrage ought not to go unpunished; therefore, I entreated the French no longer to trade with them, unless they should make reparation for the insult which they had offered to Religion. This punishment had all the effect that I could desire; the chiefs of the village came twice in succession to declare their keen regret for their fault; and, by this avowal, they induced me to visit them from time to time. But, it must be acknowledged, a missionary does no great good to the Savages unless he lives with them, and continually watch their conduct; without this they very soon forget the instructions that he has given them, and, little by little, they return to their former licentiousness.”¹²

The martyrdom of the good old Vicar General, Father Gravier, of which Father Mermet wrote at length, adds an interest to the

¹² *Jesuit Relations*, Vol. LXVI, pp. 257-265.

sequel of the disturbance at Peoria that justifies a relation of Father Marest's subsequent dealings with the Peorias.

After they treated Father Gravier so shamefully, Father Marest says "that the governors of Canada and Mobile forbade the French to trade with them, and that many Christians from Peoria came down to Kaskaskia, but there remained many others who not being sustained by the usual instructions, would possibly falter in the faith."

From traders passing through the Peoria country, Father Marest learned "that these Savages were much humiliated by the neglect in which they had been left; . . . they seemed deeply impressed by the unworthy manner in which they had treated Father Gravier, and they earnestly wished for a missionary."

On consultation between Father Mermet and Father Deville, another Jesuit who had just joined Father Marest, it was considered that it would be wise to investigate the situation to determine if a missionary should be sent back to the Peorias. Fortunately Father Marest found it necessary to visit his brother, Joseph, another Jesuit, "about the affairs of our mission, of which he is the Superior," and who was then located at Michilimackinac. In making the journey he would pass through the village of the Peorias, and it was decided that he could examine the conditions upon this visit.

Accordingly, another of the extremely difficult journeys that were made in these early days was undertaken which Father Marest describes in great detail. Finally, however, the Peoria village was reached, and Father Marest says:

"I was much consoled by the proceedings of the *Peouarias* (Peorias); all the chiefs of the village came to greet me, expressing to me their joy at seeing me again, and entreating me to forget their past faults and to come to dwell with them. I responded to these marks of friendship by reciprocal expressions of affection; and I promised them to fix my dwelling among them, as soon as I should have finished the business that was calling me to Michilimackinac."¹²

Whereupon Father Marest continued his journey and transacted the necessary business at Michilimackinac, setting out to return to the Illinois several weeks later. Of the return journey the missionary said:

"Many of the Savages from the village of the *Peouarias* (Peorias) came some leagues to meet me, in order to escort me and to defend me from the parties of warriors who range the forests; and, when I drew near the village, they sent one of their number thither to give notice of my arrival. The greater part of the men ascended

¹² Thwaites' *Jesuit Relations*, LXVI, p. 279.

to the fort, which is placed upon a rock on the bank of the river. When I entered the village, they fired a volley from their muskets in sign of rejoicing; joy actually painted on their faces, and they vied in displaying it in my presence. I was invited with the Frenchmen and the Illinois chiefs to a feast, which the most distinguished men of the *Peouarias* gave us. It was then that one of their principal chiefs, speaking in the name of the Tribe, expressed to me the keen grief that they felt for the unworthy manner in which they had treated Father Gravier; and he besought me to forget it, to have pity upon them and their children, and to open for them the door of Heaven, which they had shut against themselves.

"For my part, I returned thanks to God from the bottom of my heart on seeing the fulfillment of what I had desired with the greatest ardor; I answered them in a few words that I was touched by their repentance; that I always looked upon them as my children; and that, after having visited my own mission, I would come to fix my dwelling among them, that I might help them by my instructions to re-enter the way of salvation, from which they had perhaps strayed. At these words a great cry of joy arose, and each one eagerly expressed to me his gratitude. During the two days that I spent in this village, I said Mass in public and performed all the duties of a missionary."¹⁴

With this assurances, Father Marest left the Peorias and returned to his own mission. The outcome of an appointment to the Peoria Mission is detailed by Father Marest himself:

"But when there was discussion about keeping the promise that I had made to the *Peouarias* (Peorias) of going to live with them, the Frenchmen and the Savages opposed it,—apparently because they were accustomed to my ways and do not like changes. Accordingly, Father de Ville was sent there in my place. This Father, who had been a short time with us, has now proved by his zeal, by his ability to win the Savages, and by the improvement that he is making among them, that God appointed him to this mission, not having judged me worthy of it."¹⁵

As will be seen, the settlement continued to flourish and the great missionary labored more and more assiduously amongst his forest children until his death.

Chicago

JOSEPH J. THOMPSON, LL. D.

¹⁴ Thwaites' *Jesuit Relations*, LXVI, pp. 287-89.

¹⁵ Thwaites' *Jesuit Relations*, LXVI, p. 291.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES

Ninth National Convention of the American Federation of Catholic Societies, held at New Orleans, La., November 13, 14, 15, 16, 1910. Most Rev. J. H. Blenk, D.D., Archbishop of New Orleans, Sponsor.

The Ninth National Convention of the American Federation of Catholic Societies took place in New Orleans, La., November 13-16, 1910. It was opened with solemn services at St. Louis Cathedral.

The sermon was delivered by Rt. Rev. John B. Morris, D.D., Bishop of Little Rock, Ark. Among the things the Bishop said: "It is most encouraging to see the Catholics of the United States turning their attention to the great question of united Catholic action, and the success of your Federation during the few years of its existence demonstrates very clearly the results which are possible in such union. Your motto, "in Union is Strength," simply means that you are giving your best efforts to secure justice for Catholics at the hands of their non-Catholic fellow citizens. Your Federation does not mean that you wish to take part in the government of the Church, for there is no place for laicism in the Catholic Church where there is question of ecclesiastical government. Neither is it your desire to establish a political party, for this would be hostile to the spirit of our constitution. But your intention, after taking note of the difficulties under which the Church labors, is to champion her cause in demanding the rights which are due you as citizens of this great republic.

"It is also your purpose to repel the calumnies which from time to time are directed against your religion, either through ignorance, prejudice or malice. Who will say that the idea which gave you birth is not legitimate? . . . What Catholic, then, can refuse his endorsement to the Federation, and what non-Catholic can find fault with its object? . . . We must sacredly join shoulder to shoulder in union with our brethren and march to the defense of our religion with the spirit of soldiers on the battlefield whenever Mother Church calls us." . . .

After the Pontifical Mass the Apostolic Delegate, Most Rev. D. Falconio, gave the Papal Blessing.

The first public mass meeting took place November 13, at 8 p. m., in Grunewald Hall, with an overflow meeting at the Jesuit Hall, which was also crowded to the doors. The meeting at the Grunewald

Hall was presided over by Hon. Judge L. P. Caillouet and the overflow meeting at the Jesuit Hall by Dr. Felix Gaudin (recently made a Knight of St. Gregory) of New Orleans, La. Addresses were made by Judge Caillouet, Governor J. Y. Sanders, Mayor Behrman, Mr. T. P. Thompson, and Charles I. Denechaud, K. S. C. Mr. Edward Feeney, President of the National Federation, responded to the above addresses of welcome, after which His Grace, Archbishop Blenk of New Orleans, was presented to the vast audience.

Archbishop Blenk gave a glowing account of Federation, paid high tribute to the Pope and spoke in eloquent terms of His Excellency Most Rev. D. Falconio, Apostolic Delegate, who honored the convention with his presence. "As true sons of our great White Father, the Pope," said Archbishop Blenk, "let us send him a message of loyalty from the American Catholics that will make him forget the insults recently heaped upon him by Nathan, the Mayor of Rome. I move, therefore, that we send our Holy Father, Pope Pius X, a ringing protest against the action of the Mayor of Rome and pledge him our eternal fidelity and devotion as Christ's Vicar on earth." The audience rose to its feet and amidst tremendous applause the resolution was accepted.

The next speaker was His Excellency Most Rev. D. Falconio. He thanked the Federation for its loyalty to the Holy See and said: "My sympathies have always been in favor of this colossal organization of our Catholic societies. It will give us strength and prestige before the nation and at the same time it will train and encourage our men to stand as true soldiers of Christ and as a solid rock against the invasion of false and pernicious doctrines and the relaxation of morals. Hence I pray that God will bless your Federation and crown your endeavors with success."

His Excellency then spoke at length on the question of Capital and Labor. He said: "The Church, speaking directly to the poor and laboring classes, says, 'Remember that you were created for a better and happier end than for merely earthly possessions and transitory enjoyment.' To the rich and capitalists she says: 'Do not make of your gold and silver a mammon of iniquity. Pay just wages to your workmen; do no injury to their just savings by violence and fraud; do not expose them to corruption, seductions and scandals; do not impose upon them labor which is beyond their strength or unsuitable for their age or sex.

"Succor the poor and the indigent. Be to them all an example of economy and honesty and show yourself to them rather as a benevolent father than as a stern master."

The next speaker was Bishop James A. McFaul, who spoke on the origin, history and work of the Federation. The same speakers addressed the overflow meeting, in addition to Bishop Jones of Porto Rico, Rev. John Wynne, S. J., of New York and Monsignor Joseph Schrembs, of Grand Rapids, Mich.

The business session of the convention was opened Monday morning, President Edward Feeney presiding. Mr. Chas. Denechaud was appointed chairman of the Credentials Committee. His report disclosed that 225 delegates were in attendance, twenty-three dioceses and twenty-two national organizations and state leagues being represented.

The reports of the National President and National Secretary were read. These reports showed Federation's activities in various fields: The passage of the Bennett White Slave Traffic Bill by Congress; crusade against immorality; suppression of obnoxious post cards, slanderous books, etc.; co-operation of the Associated Bill Posters and Distributors Association in refusing to post suggestive posters.

The Masonic and socialistic influences throughout the world sought by misrepresentation to convey the impression that the Catholic Church was responsible for the execution of the Spanish radical and anarchist, Ferrer, by the Spanish government. So far were they successful that in Rome, Paris, London and in America, indignation meetings were held. Even the press was loud in its condemnation. Later on the Catholic papers and a few broadminded secular papers told the true facts about the case and showed conclusively that the Catholic Church had nothing to do with the matter. After the excitement had died down, "McClure's Magazine" published an article on the Ferrer case by Percival Gibbon which was so permeated with a spirit of hostility to the Catholic Church that Federation thought it advisable to protest. Accordingly an open letter was addressed to "McClure's Magazine," protesting the appearance of the offensive article. Copies of the open letter were sent to the Catholic press and marked copies of editorials were forwarded to the editor of McClure's Magazine. Protests of national and state organizations affiliated with Federation followed. Overwhelmed with protests, the offending magazine informed Federation that it would publish a 4,000 word article on the Ferrer case to be written by some one whom Federation would designate. Accordingly Federation invited Mr. Andrew Shipman of New York, an attorney, who was thoroughly familiar with the case (having been in Barcelona, Spain, during the

riots) to write the article. The same appeared in "McClure's Magazine" under the title "An American Catholic's View of the Ferrer Case." Its publication in McClure's was considered as an apology on the part of the editor for the insult to the Catholic Church.

Federation was called upon to investigate the Governor Dorn case. Governor Dorn was governor of the Island of Guam, which, since the Spanish-American War belongs to the U. S. The governor was accused of forbidding the Apostolic Prefect of the Marian Islands, Rt. Rev. P. A. Kirchhausen, and his companion, Rev. Callistus, O. M. Cap., to land in Guam for the purpose of carrying on certain church functions and making ecclesiastical changes. The Bishop in his letter to the Central Verein, and which was given to Federation for investigation, said: "Governor Dorn forbade me and my priestly companion to land, although I had promised him in a letter by loyalty to the American government and obedience to American laws. For five days we had to remain on board of a little Japanese ship with scarcely enough to eat. After this we were brought to the quarantine station on Cabras Island and held there for six days. We were treated by Gov. Dorn like state prisoners. A German business man who came with us could land, but the Prefect Apostolic and his companion could not."

Federation brought this matter to the attention of President Taft and to the Apostolic Delegate, Most Rev. D. Falconio, and the case was satisfactorily adjusted.

The report of the National Secretary further disclosed Federation activities in various states: Suppression of anti-Catholic articles; celebration of Mass in public institutions and reformatories; supplying penal institutions with rosaries and religious articles and Catholic reading matter and books; Catholic juvenile work; discontinuing of holding public school graduation exercises in Protestant churches, etc.

The afternoon session was taken up with the reading of letters from forty bishops, two abbots and two Provincials of the Jesuit Order commending Federation.

Archbishop Messmer made a report on the Catholic Congress held in Germany at which he represented the A. F. C. S.

Rev. Wm. Ketcham, Director of the Catholic Indian Missions, spoke in behalf of the Indian Missions, having been requested to do so by Cardinal Gibbons and Archbishop Ryan.

The meeting closed with prayer by Bishop Jones of Porto Rico.

Tuesday's sessions opened with a Pontifical Mass of Requiem celebrated at the Jesuit church by Bishop C. Van De Ven of Alex-

andria, La. The business meeting which followed was presided over by Mr. Feeney. Rev. Leander Roth (now Very Rev. Canon Roth of the New Orleans Cathedral, one of the founders of the Louisiana Federation which is still flourishing and celebrated its silver jubilee in 1928) introduced Abbot Paul Schauble, O. S. B., to the delegates. The Rt. Rev. Abbot gave an inspiring address. He was followed by Mr. J. McLaughlin, Manager of the Society for Prevention of Cruelty to Children, and by the Rev. Luke Evers of New York who was called the "Printer's Priest." Father Evers, later Monsignor Evers, spoke of the establishment of the so-called "Printer's Mass" in New York, which is celebrated at 2 a. m. and gives the night workers a chance to hear Holy Mass on Sunday. Father Evers was the originator of this Mass which has been introduced in various large cities.

The next to address the meeting was Rt. Rev. W. A. Jones, O. S. A., Bishop of Porto Rico. He spoke of conditions in that country and concluded by saying: "We have felt the effects of Federation in Porto Rico; through it the government has always been willing to listen."

During the afternoon session Bishop McFaul made a report on the Eucharistic Congress held in Montreal, Canada. Mr. F. Kenkel, Director of the Central Stelle of the Roman Catholic Central Verein addressed the convention and said in part:

"We have been passing a great many resolutions on Organized Labor Questions. I know the labor unions have hardly heard of these resolutions. As the American Federation of Labor is now in session in St. Louis, Mo., I would move that this convention telegraph the resolution on Organized Labor just read to the delegates of the Federation of Labor in St. Louis. Not very long ago the American Federation of Labor was asked if they would accept the principles of Socialism, but it was voted down. I think it would help the conservative element by sending our resolutions to the convention." National Secretary Anothony Matre seconded the motion of Mr. Kenkel and suggested that our resolutions should be sent to our special delegate, Rev. Peter E. Dietz, who was attending the convention of the American Federation of Labor. The convention unanimously approved this action.

The Committee on Ways and Means, Mr. Thos. P. Flynn of Chicago chairman; the Committee on "Associate Membership," Mr. F. W. Heckenkamp, Jr., of Quincy, Ill., chairman; the Committee on Constitution, Mr. Daniel Duffy of Pottsville, Pa., chairman; the Com-

mittee on Law, Mr. A. V. D. Watterson of Pittsburgh, Pa., chairman, then made reports.

A mass meeting was held in Grunewald Hall on Tuesday, November 15. Hon. John St. Paul presided. Addresses were made by Archbishop S. G. Messmer of Milwaukee on "Federation"; by Mr. F. P. Kenkel, Director of the Central Stelle of St. Louis, Mo., on "The Social Question—A Question of Social Reconstruction"; by Hon. Joseph E. Ransdel, M. C., on "Catholic Citizenship in America." The benediction of His Excellency the Apostolic Delegate, brought this interesting mass meeting to a close.

Bishop McFaul opened Wednesday's session with prayer. A report was made of the progress of the establishment of a National Young Men's Catholic Association with the Y. M. I. and the Y. M. N. U. as a nucleus. The committee was continued.

The Committee on Resolutions then presented its report. The resolutions were as follows: "Loyalty to the Pope"; "Portuguese Persecution"; "Home and Foreign Missions"; "Indian Schools"; "Negro Missions"; "Mailing of Obscene Literature"; "Sunday Observance"; "Religious Texts"; "Religious Education"; "Catholic Schools, Colleges and Universities"; "Religious Lectures"; "Catholic Art"; "Alumni Association"; "Bible Reading in Public Schools"; "The Press."

The resolutions on the social questions expressed sympathy with every legitimate effort of organized labor—for a living wage, reasonable hours, protection of life and limb, workman's compensation, decent and healthful conditions in the home, shop, mine and factory. The resolutions deplored the evils of child labor and needless work on the Lord's Day. Recommended discourses on the Church's stand on divorce, education, rights of property and labor, care of immigrants, etc.

The report of the Finance Committee disclosed that the total receipts for the year, including the cash balance, amounted to \$7,152.80. The expenses were \$3,516.88, leaving a cash balance of \$3,635.92.

After the reports of activities of Federation in the various states were made the following officers were unanimously elected: President, E. Feeney, Brooklyn, N. Y.; Vice Presidents, J. B. Oelkers, Newark, N. J.; T. P. Flynn, Chicago, Ill.; J. Coller, Shakopee, Minn.; J. J. Hynes, Buffalo, N. Y.; C. Wallace, Columbus, O.; J. T. Kelly, Milwaukee, Wis.; Secretary, Anthony Matre, St. Louis, Mo.; Treasurer, C. H. Schulte, Detroit, Mich.; Marshal, A. Kuhn, Hays, Kans.; Color Bearer, Chief Red Willow, S. Dak.

Executive Board: Archbishop Messmer; Bishop McFaul; Thos. Cannon, Chicago, Ill.; N. Gonner, Dubuque, Ia.; W. G. Smith, Philadelphia; F. W. Immekus, Pittsburgh; D. Duffy, Pottsville, Pa.; H. Wessling, Boston; C. I. Denechaud, New Orleans; J. Whalen, N. Y.; F. W. Heckenkamp, Quincy, Ill.

With the selection of Columbus, Ohio, as the next convention city, the convention adjourned.

Tenth National Convention of the American Federation of Catholic Societies, held at Columbus, Ohio, August 20, 21, 22, 23, 1911. Rt. Rev. James J. Hartley, D. D. Bishop of Columbus, Ohio, Sponsor.

The Tenth National Convention of the American Federation of Catholic Societies took place in Columbus, Ohio, August 20-23, 1911. The opening services were held in St. Joseph's Cathedral, where Pontifical Mass was celebrated by His Excellency Most Rev. Diomedeo Falconio, Apostolic Delegate.

The sermon was preached by Rt. Rev. Regis Canevin, Bishop of Pittsburgh, Pa., who spoke, in part, as follows: "Our Holy Father Pius X welcomes and blesses this mighty force of lay apostleship, solidly united, to speak with one voice and act with our will for justice and truth, for God and our country.

"The Church calls on Catholic laymen of education and position to lead their fellow citizens in all righteous public movements. There is work for every man, rich or poor, high or low. No one can afford to be indifferent and silent, when Christ calls to action. . . . Catholic societies should be the strongest champions in the struggle for honest government and decent politics in city, country, state and nation; the first to demand a cleaner literature in books, magazines and newspapers; to condemn and labor to suppress immoral pictures, advertisements, theaters and amusements; to promote social purity; to protect the chastity of the young and innocent; to assert and defend the rights of the poor laboring classes; and to insist on the abolition of all unnecessary Sunday work, that the day may be a day of rest and worship as the Lord demands.

"Federation represents and fearlessly proclaims the faith and moral teachings of the Church and makes them the measure of the greatest questions of the day. . . .

"We stand for the rights and sanctity of the Christian home and family, resting on the stable and sacramental foundation of Christian marriage.

"The Church calls upon her members to arise, and, with all the power of truth and grace oppose and strive to root out the great social and political evils which confront society and menace the welfare and stability of our government. We must not leave the study and discussion of the great Labor and Social questions exclusively to the enemies of religion. "It is for Catholics," says Leo XIII, "to take the initiative in all true social progress and to be the champions of the eternal principles of justice and civilization." . . .

Promptly at 2 o'clock a street parade was held in which ten thousand men took part. Col. C. W. Wallace, of the Knights of St. John, was the Grand Marshal. The parade was reviewed by the Apostolic Delegate and Bishops and Governor Harmon. The ringing of the chimes of Trinity Episcopal church during the parade added solemnity to the occasion and Catholics voiced their appreciation of this courtesy.

The mass meeting was held in Memorial Hall. Bishop J. J. Hartley of Columbus presided and welcomed the delegates, saying, in concluding his eloquent words of welcome: "Members of Catholic Federation, where divine truth speaks there you shall ever kneel with reverence and obedience—where your country is in danger there you should stand ready to defend it with your lives—where the honor, integrity and sacredness of home life are imperiled, there you should gather as an invincible phalanx to defend them to your last breath, and, if needs be, with your heart's blood." The addresses of welcome by Mayor Marshall and Governor Harmon were well received.

President Edward Feeney of the Federation made response to the addresses of welcome and presented as the next speaker His Excellency Most Rev. D. Falconio, Apostolic Delegate, who spoke of some of the great problems that need solution. He spoke of the great German Congress held in Maniz, Germany, which was addressed by Bishop Von Ketteler, whom he called "the greatest of all modern sociologists," and paid a great tribute to the work of Federation.

Archbishop H. Moeller was the next speaker. He reviewed the work of Federation and said: "You can understand what an honor and pleasure it is for me to be here, for the A. F. of C. S. had its birthplace in Cincinnati. Federation is carrying out the ideas of Leo XIII. Federation has likewise heeded the direction of Leo XIII in his encyclical letter 'Sapientiae,' June 10, 1890, on the duties of 'Christian Citizenship,' 'that the laity should receive guidance from the pastorate of the church whenever they undertake anything in

the interests of religion.' Members of the Federation always keep before your minds the words of Leo XIII to the effect that every Catholic has two fatherlands, 'duaspatrias,' Church and Country; love and serve both.'

Dr. James Walsh, Dean of Fordham University Medical School delivered a most illuminating address on "The Church and Science."

The Committee on Credentials made its report Monday morning. Twenty-four diocese and twenty-five national and state bodies were represented, likewise 16 Institutions and delegates from 26 states were in attendance.

The important feature was the reading of the reports of the National President and Secretary disclosing the activities of Federation during the year. The reports showed that Federation was most active in its opposition to the National Educational Association which endeavored to create a National Executive Department of Education at Washington, D. C., which department would take over the control and supervision of all the schools in the land—resulting in bureaucracy in education. An appropriation bill of \$75,000 for the equipment of such a department was presented to the 61st Congress, supported by the National Educational Association, by the Superintendents of Schools of New York City, Philadelphia, Pittsburgh, Chicago, Cleveland, State Superintendents of Public Instructions of New York, Pennsylvania, and by presidents of leading secular universities all backing up the National Educational Association.

The A. F. of C. S., on the other hand, opposed this measure vigorously, and forwarded its protest to all Senators and Congressmen and had all National, State, and County Federations to likewise send protests to their respective Congressman and Senators and to the chairman of the Committee on Education, with the result that the Congressional Committee reported the bill adversely, stating:

For the present at least the legislation now existing confers sufficient authority, upon the Bureau of Education to render inadvisable the establishment of a new department in the Government service with the additional expense of a Cabinet Minister. The adverse report was signed by the following U. S. Congressmen: James F. Burke, Pa., chairman; A. J. Volstead, Minn.; W. E. Ton Belle, Ohio; J. C. Needham, Calif.; G. A. Loud, Mich.; M. P. Kin-kaid, Neb.; J. C. Grant, N. C.; F. J. Garrett, Tenn.; T. T. Ansberry, Calif.; J. V. Graff, Ill.; R. C. Wicqliffe, La.; W. M. Calder, N. Y.

The report of the National Secretary disclosed that Federation

had sent an "Open Letter" to the principal theatrical producers and managers of public play houses in the United States asking them to cause the suppression of all plays of an immoral type and such that directly or indirectly ridicule or misrepresent religion, Catholic practices, religious orders and their vows, also all plays that offend womanhood, Christian chastity and modesty. The "Open Letter" went out with the approval of Archbishop Messmer of Milwaukee, Archbishop O'Connell of Boston, Archbishop Blenk of New Orleans, Bishop McFaul of Trenton, members of the Advisory Board.

All Catholic editors were asked to publish Federation's "Open Letter" and societies were asked to back up Federation's crusade. As a result, thirteen leading theatrical producers responded. Of these four were mere acknowledgments; eight promised Federation every assistance; and one refused to co-operate with Federation.

A dispatch from New York, dated July 31, 1911, stated that theatrical managers approved the resolution of the Catholic Federation.

Federation appealed to the Poster Printers' Association of the U. S. and Canada to discontinue making suggestive posters. The association promised co-operation and asked Federation to keep their organization informed on any poster to which objection is raised. Accordingly, Federation asked that posters advertising salacious plays be discontinued. Federation also requested that all posters which ridicule religion and caricature monks, friars, etc., be discontinued.

In response to Federation's request, Mr. Clarence E. Runey, Secretary of the Poster Printers' Association wrote under date of June, 1911, advising the A. F. of C. S. that their request was officially brought to the attention of the members and delegates attending the Fifth Annual Convention of the Poster Printers' Association of the United States and Canada at West Baden Springs and was officially accepted in the spirit in which it was intended. It has been the desire and aim of this organization to eliminate the manufacture of salacious posters.

"Watson's Jeffersonian Magazine," published at Thompson, Ga., published a series of insulting articles entitled, "The Roman Catholic Hierarchy the Deadliest Menace to our Liberties and our Civilization." The articles contained insulting remarks about Cardinal Gibbons, Archbishop Falconio and other prelates and called the Catholic priests "thick-lipped, bull-necked men, who never do an honest day's work in their whole life." The articles assailed the relics of saints, parish schools, etc., using the foulest language to defame the Catholic Church and its spiritual leaders.

The offending articles were referred to Federation. Secretary Matre at once wrote to the reputable firms advertising in the magazine apprising them of the defamatory articles and asking them if they respect the feelings of their Catholic patrons, to be kind enough to send a letter of disapproval to Mr. Watson. Eighteen large business firms complied immediately with Federation's request and not only registered vigorous complaint, but withdrew their advertisements entirely.

(The scurrilous articles were reported to the post office authorities of the United States which subsequently caused the arrest of Watson, of which detail was given at the next convention of the Federation.)

The report of the National Secretary disclosed that a number of Churchmen from various parts of the world favored the establishment of a World Federation of Catholics. Among those were Bishop L. C. Casartelli of Salford, England, the "Father" of the first Federation in England; Bishop E. D. Bagshaw of Hounslow, England; Bishop Aloys Schaefer of Saxony, Germany; Sir Lester Drummond, K. S. G., of London; Cardinal Merry del Val and others.

The National Secretary gave a resume of Federation activities for the past ten years and read a letter of congratulation received from Cardinal Merry del Val, Papal Secretary of State, on Federation's Tenth Anniversary, as follows:

"I desire to express my pleasure in being able to congratulate the Federation on its good work during the ten years of its existence, in the cause of right and justice.

"The success that has attended its constant efforts to uphold the claim and foster the religious intellect of Catholics all over the states, is worthy of praise and a proof of what could be done by the universal union of Catholic organizations for the safeguarding of the civil, social and religious welfare of their members.

"The work of the Federation, as the principles of guiding its organization give ample testimony, does not confine its sphere of action to merely Catholic and religious interests, but extends its influence for good to those also of every branch of civil and social life, bringing the good leaven of the doctrines of Christianity into the every-day dealings of business men.

"For these reasons and for the promise of greater good in the future, I most cordially wish the Federation every success."

On Monday evening a reception was tendered His Excellency Most Rev. D. Falconio, Apostolic Delegate, and the visiting prelates

at the Knights of Columbus Hall. Mr. John G. Price, Grand Knight of K. C. Council No. 400, presided and announced that his Council had joined the Federation. To this the Apostolic Delegate responded as follows: "I compliment Council 400 of the Knights of Columbus for being the first Council in this country to affiliate with Federation. The A. F. of C. S. is working distinctly under the protection and guidance of the American hierarchy and with the full sanction and the blessing of the Pope."

Prior to the opening of Tuesday's sessions a Pontifical Mass of Requiem was celebrated at St. Mary's Church with Rt. Rev. H. Richter, Bishop of Grand Rapids, Mich., as celebrant. The business session was opened by President E. Feeney.

Messages of greeting from six Cardinals, two Apostolic Delegates, ten Archbishops, thirty-two Bishops and six Abbots were read.

Mr. W. C. Sullivan of Washington, D. C., reported on a Catholic Y. M. C. A.—a proposed union with the C. Y. M. N. U. and the Y. M. I.

Bishop P. Muldoon of Rockford, Ill., having been called upon to address the convention, said among other things: "There is a wide field of work for us Catholics to do beyond the mere practice of our binding religious duties. How often do we find Catholics who are strong in their profession of faith, great members at conventions, great members at home, but ask them to be a member in some social work among the poor they find no time. The good Catholic of today is the Catholic who helps in some social work—who is preaching the Gospel of Christ through his own activity and sacrifice. . . . Our Federated Societies, with the support of the Church, should do this work."

Abbott Paul Schauble spoke on "Colonization Work."

Bishop Canevin of Pittsburgh spoke on "Federation Critics."

"The work of Federation has been so successful," said Bishop Canevin, "that it has aroused some antagonism and criticism in some quarters, but that is the highest compliment that could be paid us and the highest testimonial of the excellence and success of our work. No good work has ever been undertaken without arousing criticism—criticism and opposition are often the very best evidence that we are doing and achieving something. . . . Federation has accomplished in the last ten years in Catholic activities more than had been done in the preceding fifty years."

Rev. John J. Wynne, S. J., of New York, spoke on the Encyclopedia Britannica and pointed out some of the unscholarly and, in

numerous instances, offensive treatment of subjects of special interest to Catholics in the eleventh edition of the Encyclopedia.

Very Rev. Dr. J. Cavanaugh, C. S. C., President of Notre Dame University, addressed the convention, saying: "I want to begin by professing myself an enthusiastic convert to Federation. I have seen much of Federation in a short time and the result accomplished, and if any man told me they were possible, I would have denied it. I have, indeed, seen a wonderful transformation of things. Let us begin with the two principles that Federation stands for. Federation is *not* in politics. I am glad that this is true. The next is, that it is of no importance whether Catholics attain high political office compared to the question whether our children shall get a higher education. These two principles you may accept in your philosophy of life." Father Cavanaugh then gave an eloquent address on Catholic higher education.

The second mass meeting was held August 22, 1911, at Memorial Hall. Col. C. W. Wallace introduced Judge Maurice H. Donahue of the Supreme Court, who presided. Addresses were made by Bishop McFaul on "Federation" and by Rev. H. Westropp, S. J., and Indian Chief Horn Cloud on "Indian Missions."

At Wednesday's session a plan of establishing a Woman's Federation was presented by Rev. Leander Roth of Louisiana. A general discussion followed in which Mr. N. Gonner of Dubuque, Rev. P. O'Brien of Toledo, Mrs. Tully of Ohio, Miss L. Points, editor of the *Morning Star* of Louisiana, Mrs. Timmony of Michigan, Mrs. C. D. Denecaud of New Orleans, Mrs. M. Finan of Chicago and others took part. As a result a committee was appointed to study the question and report at the next convention. The committee members are: Marie Louise Points, New Orleans, La.; Rose Rittman, Chicago; Anna Malia, Pennsylvania, Katharine O'Keefe-O'Mahony, Massachusetts, and Josephine Brown, Ohio.

Mr. T. J. Duffy, President of the National Brotherhood of Operative Potters, gave a report of the convention of the American Federation of Labor held in St. Louis, Mo., and spoke of the Catholic Federation's delegate, Fr. Peter Dietz, to said convention, and what a good impression Father Dietz made upon the Labor Union delegates.

Rev. M. J. Foley of Quincy, Illinois (now Very Rev. Monsignor Foley), editor of the *Western Catholic*, gave a stirring address on the necessity of supporting the Catholic press. He said that the press was the sixth greatest power in the world. "The Catholic

press is the right agency for the Catholic Church and every home should have at least one good Catholic paper. Take your stand,, for duty calls for a strong Catholic press."

After the reports of states had been made, the following resolutions were adopted:

Religious.—"Loyalty to the Pope"; "Golden Jubilee of Cardinal Gibbons"; "Persecution of Catholics in Albania and Portugal"; "Missions"; "Sunday Observance"; "Encyclopedia Britannica"; "Catholic Art"; "Care of Prisoners"; "Obscene Literature"; "Mixed Societies"; "Catholic Citizenship"; "Catholic World Federation."

Educational.—"Catholic Education"; "Freedom of Education"; "Educational Periodicals"; "Catholic Daily Press"; "Deaf Mutes"; "Catholic Alumni Associations"; "Bible Reading in Public Schools"; "Catholic Normal Schools."

Social.—"Divorce"; "Socialistic Propaganda"; "Social Efforts"; "Welfare of Wage Earners"; "Child Labor"; "Bureaus for the Unemployed"; "White Slave Traffic"; "Social Study Clubs"; "Labor Unions"; "State Paternalism"; "Colonization and Immigration"; "Peace."

The convention asked for the creation of a special national committee on Social Reform. The following were appointed:

Rt. Rev. P. Muldoon, D. D., Rockford, Ill., chairman; Very Rev. J. Cavanaugh, C. S. C., Notre Dame, Ind.; Rev. Peter Dietz, Oberlin, O.; Charles I. Denechaud of New Orleans, La.; Prof. J. E. Hagerty, Columbus, O.

The Finance Committee made its report as follows:

Receipts:

Balance on hand.....	\$3,635.92
General fund	3,055.90
Associate Membership	1,572.33
	<hr/>
	\$8,264.15

Disbursement:

\$4,206.81

Balance\$4,057.34

The following officers were elected: National President, Edward Feeney, Brooklyn, N. Y.; Vice Presidents. J. B. Oelkers, Newark, N. J.; Thos. P. Flynn, Chicago; J. A. Coller, Shakopee, Minn.; J. J. Hynes, Buffalo, N. Y.; J. J. Regan, St. Paul, Minn.; J. W. Philp,

Dallas, Tex.; Secretary, Anthony Matre, St. Louis, Mo.; Treasurer, C. H. Schulte, Detroit, Mich.; Marshall, J. W. West, Kansas City, Kansas; Color Bearer, Chief Jos. Horn Cloud, Pine Ridge, S. D. Executive Board: Archbishop Messmer; Bishop McFaul; Thos. H. Cannon, Chicago, Ill., chairman; N. Gonner, Dubuque, Ia.; F. W. Immekus, Pittsburgh, Pa.; Daniel Duffy, Pottsville, Pa.; Chas. I. Denechaud, New Orleans, La.; John Whalen, New York; F. W. Heckenkamp, Jr., Quincy, Ill.; C. W. Wallace, Columbus, O.; H. V. Cunningham, Boston, Mass.

The closing feature of the convention was a great banquet given in Memorial Hall. Louisville, Ky., was selected as the next convention city.

ANTHONY MATRE, K. S. C.,

Chicago, Ill.

National Secretary.

THE FIRST AMERICAN FOREIGN MISSIONERS

(Concluded)

Mexico's first bishop, Fr. John Zumarraga, O. F. M., had desired to exchange the American for the Chinese mission field in 1545. Towards the close of the same century, two other Franciscan missionaries of the New World and one native of Mexico find their way to the Philippines and thence to Japan, where they are numbered among the protomartyrs of that country.

Fr. Peter Baptist and Brother Francis of St. Michael, both Spanish Franciscans, labored as missionaries among the Indians of Mexico before they came to the Philippines. In 1593, the governor of the Philippines sent Fr. Peter Baptist as ambassador to Taicosama (also called Hideyoshi), the Mikado of Japan, in order to solicit an understanding between that country and Spain. Among Fr. Peter Baptist's three Franciscan companions was the other former American missionary, Brother Francis. After the envoys had successfully established friendly relations between Spain and Japan, they remained in Japan as missionaries; and the following year five other Franciscans from the Philippines joined them.

Most writers, even the Catholic Encyclopedia, have grossly misrepresented the coming of these Franciscans to Japan and their missionary labors there. But in recent years, Fr. Lawrence Perez, O. F. M., has proved the charges made against them to be utterly false. His valuable articles, which have appeared in "Archivo Ibero-Americano" and "Archivum Franciscanum Historicum," give his findings in the archives of the old Franciscan Province of St. Gregory on the Philippines now in the Franciscan friary at Pastrana in Spain. Suffice it to say here that, far from remaining in Japan despite the Mikado's prohibition, the Franciscan envoys received from Taicosama a carte blanche with the one limitation that they were not to seek the conversion of the knights and other eminent men of the empire. Moreover, the restrictions of 1585, decreed by Pope Gregory XIII and prohibiting other religious than the Jesuits to labor as missionaries in Japan, had been lifted for the Franciscans of the Philippines the very next year (1586) by Pope Sixtus V.

In 1596 a Spanish ship ran aground at Uranda on the shores of Japan. Among the several religious on board was the Franciscan cleric, Fr. Philip of Jesus. He is the native of Mexico to whom we referred above. Born of a Spanish mother in Mexico, he entered the

Franciscan Order in that country while he was still very young. But, to the great sorrow of his relatives, he soon left the Order. One day, without the knowledge of his parents, he embarked for the Philippines. In the Philippines he was again received into the Franciscan Order; and after a period of probation during which he distinguished himself in the practice of penance, he pronounced his vows May 20, 1594.

Two years later, he boarded a vessel with the intention of returning to Mexico, where he hoped to relieve his good parents of the painful uncertainty which they still entertained regarding the fate of their son. But, as has been mentioned, the ship was cast upon the shores of Japan. According to Japanese custom, the goods on board a stranded vessel belonged to the natives. To keep them away the captain of the ship made use of a very foolish and imprudent threat. He declared that the missionaries prepared the way for the Spanish conquerors; after the missionaries had once established themselves in a country, he said, the Spanish fleet would come and subjugate that land. He tried to corroborate his statement by displaying a map of the world which indicated the numerous Spanish possessions. The fears of the Japanese were increased by the fact that the ship had artillery on board.

Taicosama was notified; and the avaricious bonzes, especially one Jaquin, who was the Mikado's physician, urged him to exterminate the friars whom they hated as dangerous rivals. Six Franciscans, among them the former American missionaries, Fr. Peter Baptist and Brother Francis, and also the newly arrived native of Mexico, Fr. Philip of Jesus; three native Jesuits, one a priest and the other two lay brothers; and seventeen lay persons, members of the Third Order of St. Francis—all these were brought together as captives and condemned to death. On February 5, 1597, these twenty-six heroes of the Cross, happy in their sufferings, were led to what is now called "Holy Hill" or Martyrs' Hill near Nagasaki, and there crucified according to Japanese fashion; that is, they were bound to crosses and transfixed with lances. Fr. Philip of Jesus had been bound so tightly that he was in imminent danger of being strangled. The executioners, seeing this, despatched him at once. Thus he who had been the last to come to Japan was the first to receive the martyr's crown.

These martyrs are called the protomartyrs of Japan, though previous to their death there were a few other cases of martyrdom. In 1627 Pope Urban VIII beatified them; and when in 1629 a solemn

procession was held in Mexico in honor of the Japanese martyrs, the mother of Fr. Philip of Jesus was given a place of honor between the Archbishop and the Viceroy of Mexico. Pope Pius IX canonized these martyrs in 1862.¹

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In the latter part of the past century, Fr. Maurice Sullivan, S. J., a native of Michigan, labored as a missionary in India and died in that country about 1899. Thus the wrtier has been informed by Fr. Laurence Kenny, S. J. To him also I am indebted for calling my attention to the fact that I had overlooked the story of St. Philip of Jesus, O. F. M., in the article which appeared in the January issue of this *Review*.

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The first American Sister who went to China as a missionary was Sister Catherine Buschman, a member of Mother Seton's Congregation of Sisters of Charity; it was in 1896 that she left Maryland for China, and she died at Shanghai in 1926. Thus the Reverend Joseph B. Code has kindly advised the writer in answer to his request for information, supplementary to his sketch in the January issue of this *Review*. Father Code, who is an authority on the history of Mother Seton's Daughters, writes as follows:

"Sister Catherine Buschman, of the Daughters of Charity of St. Vincent de Paul, Mother Seton's Daughters of Emmitsburg, was the first American Sister of Charity, and indeed the first Sister of any American congregation, to leave for the Chinese mission fields, when she departed from St. Joseph's Mother House, Emmitsburg, Maryland, in March, 1896. She was followed in August, 1898, by Sister Joanna O'Connell, of the same community, and sister to the late Most Reverend Denis J. O'Connell, third Rector of the Catholic University of America and seventh Bishop of Richmond, Va. Sister Catherine died at Shanghai, December 10, 1926; whereas Sister Joanna died at Tien-tsin, in August, 1921.

"These same Sisters from Emmitsburg answered the appeal sent out by the Redemptorist Fathers for missionaries to Porto Rico, by sending ten of their best teaching Sisters to that field in 1905 to open the Colegio de la Immaculata Concepcion, in Mayaguez. The teaching staff has been added to from time to time, until now twenty-four Sisters have over a thousand girls under their care.

¹ Cf. Boehlen, O. F. M., Fr. H.: *Die Fransiskaner in Japan einst und jetzt*, Treves, 1912; Stock, O. M. Cap., Fr. Norbert: *Legende der Heiligen und Seligen aus dem Dritten Orden*, Regensburg, 1886.

"Panama, too, may be considered in the foreign missionary field. In 1906, Sister Raphael Jones, of Emmitsburg, headed a band of these cornette Sisters of Charity to the city of Panama, where they took over the Hospital of St. Thomas."

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The first Sisters of Charity who went from the United States to China have been followed by missionary bands from numerous other American Sisterhoods, especially within the last few years. Among these are the Hospital Sisters of St. Francis who have their mother house in Springfield, Illinois.

It was in the fall of 1925 that the first band of these Sisters, comprising five members, left Springfield for the Franciscan vicariate of Tsinanfu in northern China. The northernmost part of this vicariate had previously been committed to the care of the Franciscans of the Chicago Province; and the Hospital Sisters were accompanied to China by the pioneers of this new American mission field, namely, two Fathers and two trained nurses, the latter secular Tertiaries. The party of nine arrived at Tsinanfu, October 12, 1925. Here at Tsinanfu (we include the suburb Hungkialou where the episcopal mission compound is really situated), the seat of the whole vicariate and the capital of the entire province of Shantung, the Sisters established St. Joseph's Hospital and Dispensary. The names of these pioneer Sisters are as follows: Sisters Wilhelma, Octavia, Engelberta, Evangelista and Euphrosyne.

As is evident from Sister Wilhelma's report for the first year² they did a great amount of splendid work. But in the summer of 1927, Sister Evangelista died, a victim of her tireless charity, while Sister Engelberta suffered a prolonged illness. Five new Sisters from Springfield came to their aid in the following autumn. They are Sisters Othmar, Clementia, Timothea, Bernolda and Albertine; and they arrived at Tsinanfu, October 15, 1927.

In the latter part of 1928, the Tsinanfu hospital secured the services of Dr. Anna Roggen, a distinguished lady surgeon of Germany. Before she came to Tsinanfu, she had two years practice in Brazil and a short training at St. John's Hospital, Springfield, Ill. But the sad news has just arrived that she recently succumbed to pleurisy and double pneumonia; she had been at Tsinanfu only for about five weeks.

² *Franciscan Herald*, December, 1927, pp. 538, 539, 540.

In November, 1928, seven young Chinese maidens from the Tsinanfu mission arrived at St. John's Hospital, Springfield, Illinois, in order to join the Hospital Sisters' community. After they have been introduced into the religious life and trained in nursing, they will return to their native country and increase the staff of St. Joseph's Hospital at Tsinanfu. And so the good work goes on and promises to increase with the passing years.³

On December 12, 1879, four Religious of the Sacred Heart, under the guidance of Reverend Mother Suzanne Boudreaux (a native of Louisiana) and of Reverend Mother Bauduy Garesché, left St. Louis, Missouri, to make a foundation of the Society of the Sacred Heart in Timaru, New Zealand.

Several years before, Reverend Father Chataigner, a Marist priest, while visiting the convents of the Sacred Heart in Louisiana, had spoken of Timaru as a new field of zeal for the Society to spread devotion to the Sacred Heart of our Lord. Bishop Redwood of Wellington, New Zealand, desired the foundation and wrote to the Superior General, Very Reverend Mother Adele Lehon, urging her to send some of her religious to this new field ready for the harvest. Permission was granted and word sent to Reverend Mother Boudreaux, then Superior of the Missouri Vicariate, "not only to make the foundation, but to go herself and install the foundresses." This word came on November 10, 1879; and on January 19, 1880, the religious reached New Zealand. Their arrival was a great event in the little town of Timaru, where the inhabitants had never before seen religious women; the parish school, being taught by a lay woman, was at once given over to the Religious of the Sacred Heart.

On February 1, the corner stone of the new Convent was laid by Bishop Redwood of Wellington, assisted by Monseigneur Moran, Bishop of Dunedin, and Reverend Fathers Chataigner, Tauvel and Goutenoire. On October 3, the new Convent was finished and the boarding and day school opened, while the work in the parish was continued.

The cross had put its seal on the work, as Reverend Mother Boudreaux was taken very ill on February 6, and died a week later. She was the first to be buried in the little cemetery that she had selected and planned for the Community. Her work on earth was finished, but her interest in this mission had increased.

³ Cf. *Franciscan Herald*, Vol. XIII, pp. 480, 493; XIV, 575; XV, 479, 528, 538-540; XVI, 96, 492, 527; XVII, 12.

In 1882 a boarding school was opened at Sidney, in 1888 one at Melbourne; and at present, besides at Timaru, there are Convents of the Sacred Heart at Auckland and Brisbane, while two more have been opened in Sidney—making in all eight Academies; there are three parish schools conducted by the Religious of the Sacred Heart and a Convent near the University of Sidney, where the religious and young women follow the university courses and attend special classes in philosophy and doctrine given at the Convent.

Quincy College, Quincy.

REV. MARIAN HABIG, O. F. M.

GLEANINGS FROM CURRENT PERIODICALS

First Catholic School in New Orleans, 1800.—The *Louisiana Historical Quarterly* is the vehicle in which are appearing in print many early documents that are now housed in the State Historical Museum at New Orleans under the charge of Henry P. Dart, archivist of the Louisiana Historical Society. Provision, both physical and financial, has been made for the proper preservation and exploiting of these archives for the benefit of historical students through the beneficence of Mr. Ratcliffe Irby. The story of the Louisiana archives is told by Grace King in the October, 1928 issue of the *North Carolina Historical Review*. Among other documents that are printed in the *Louisiana Quarterly* for April 1928, is a petition to "open a house of education" in New Orleans in 1800, Louisiana being at that time under a Spanish governor. The petitioner was one Don Luis Francisco Lefort, "a native of France" as Mr. Dart tells us in his introduction, who avers that in order to exercise his profession in this Spanish colony, he "has to prove that he is a vassal of His Majesty and that he professes the Catholic religion." Mr. Dart says: "This document is the first of its character found in our records." In giving his reasons for asking permission to open his school the petitioner says: "It seems that up to now [1800] this city had no other schools than those for first letters and that the opportunities are still lacking to give a more perfect education to the young people." He proposes to teach languages, mathematics, and other branches. Lefort's school seems to have been the first, therefore, to impart secondary education in New Orleans. The Director of the Royal Schools, who examined Lefort, reported that he had "been employed in an academy or college accredited to Baltimore, whose director or principal is a clergyman much esteemed by the Bishop Senor O. Carol" [sic]. As Bishop Carroll commissioned the Sulpicians under Father Nagot in 1797 to open a seminary, St. Mary's, and as "the lack of a sufficient number of ecclesiastical students forced the Sulpicians to receive lay students also" (Cath. Encycl. XIII, 698), we may infer that Lefort had been a lay instructor in St. Mary's prior to his going to New Orleans.

Naming of the Mississippi.—In the latest issue of *Chronicles of Oklahoma* for December, 1928, is a brief summary of the various names given to the Mississippi River, first by the Indians and later

by the early French and Spanish explorers. The word "Mississippi" is generally accepted to be of Indian origin and to mean "Father of Waters." Muriel H. Wright, the author of the article, says that there is a story among the Choctaws, that when their ancestors reached the great river in their wanderings, their wise prophets called it "Misha sipokni," which means "beyond age" or "most ancient" (of rivers). Du Pratz, one of the early French writers, attempted to explain the name for the river given him by the Gulf Coast Indians, namely, "Mechasipi," as meaning "ancient father of waters." "The great river was called 'Mississippi' by the Indians of the Northwest when that region was first visited by La Salle and Marquette in the seventeenth century. The name Mississippi, in the language of the Chippewa, is derived from the two words 'missi,' meaning 'large,' and 'sippi,' meaning 'flowing water.'" Other names were given to the great river: Rio del Espiritu Santo (River of the Holy Ghost), Rio Grande del Florida or simply Rio Grande, La Palisade (on account of the large cottonwood trees that grew along its lower channel), the Colbert (in honor of Louis XIV.'s minister), finally Saint Louis (in honor of the French King.) "But the Indian name, Mississippi, given the great river in the dim ages of the past, remained for us to-day."

George Rogers Clark in the Limelight.—The career of General Clark is being studied with intensiveness and is the subject of some debate at the hands of certain writers to-day. The United States Catalog of books in print January 1, 1928 (N. Y., 1928), a volume of portentous size that has just appeared, lists thirteen books treating of Clark. Mr. M. M. Quaife has edited the original narratives with an introduction and notes. T. Bodley is the latest historian to treat of "George Rogers Clark, his Life and Public Services." At the Ninth Annual Indiana History Conference in December, 1927, Clark's achievements became the subject of papers by Mrs. M. A. Doran, William Fortune, M. M. Quaife, and R. F. Lockbridge. Mr. Quaife's paper, entitled "Detroit and George Rogers Clark," was criticised somewhat incisively by Mr. Lockbridge. Mr. Temple put the historians on their mettle when he wrote in a little footnote: "We have had a number of excellent investigators of the source materials of western history who did not write, and many more excellent writers who did not investigate." Mr. Quaife does both and proceeds to criticise Bodley. "Clark's War," as Bodley calls it, "with much greater propriety might be called Detroit's war," says Quaife; "without Clark the war in the West might have pursued a different

course, without Detroit there would have been none. To conquer Detroit was Clark's dream; its failure embittered his soul and blasted untimely his career." Later on in his paper he says that the notion that Clark ever conquered the Northwest is erroneous; "a proper statement of the matter would be that Clark invaded the Northwest and conquered the lower portion of it." To these statements Mr. Lockbridge takes vigorous exception; in fact, he confesses that he "read the excerpts quoted in this morning's *Star* with a great deal of patriotic ire." He says "the kindest thing that can be said of such a perversion of actual history is that it is a purely local view, a provincial view, a Detroit view—not an American view." On the contrary, Lockbridge claims: "Detroit was conquered by Clark far more completely than the city of Athens was conquered by Xerxes." For the armed flotilla that Henry Hamilton brought down the Wabash to Indiana in the winter of 1778 was "everlastingly overwhelmed and conquered by George Rogers Clark at Vincennes." Hamilton, coming from Detroit, planned to "crush Clark at Kaskaskia, sweep Kentucky, take Pittsburgh and drive in the Allegheny border." Clark, by his decisive victory at Vincennes not only ruined the whole plan, but finally lodged Hamilton in irons in a Virginia dungeon. "Clark's victory at Vincennes ended England's major offensive from the West. It broke up that great organized Indian menace that only Hamilton could consummate. It saved Kentucky. It saved Pittsburgh. It saved the Allegheny border from devastation and it secured unquestioned possession of the Ohio valley, the greater part of the Wabash valley and the eastern valley of the Mississippi. It was one of the most decisive battles of the Revolution—fully comparable to Saratoga and Yorktown. . . . (Clark's) conquest of the Old Northwest was complete, notwithstanding Detroit."

Location of the Chicago Portage.—The latest volume to be issued by the Chicago Historical Society in its long-suspended series of "Collections" is entitled: "The Location of the Chicago Portage Route of the Seventeenth Century, by Robert Knight and Lucius H. Zeuch" (Chicago, 1928). The volume deserves a whole article, but its salient points may be mentioned here. The frontispiece showing a placid stream dividing at a wooded spot and entitled: "Portage Creek As It Is To-Day," may well thrill the historical student; for we read: "Joliet and Father Marquette turned from the Desplaines at this point and entered Portage Creek. Here began the history of Chicago." In the introduction the authors give the significant results

of an inquiry which, we are told, began in 1865 with the formation of the Chicago Historical Society,—as to the true location of the portage between the Chicago and the Desplaines rivers. “We reached the conclusion,” they write, “that the age-old mystery had been cleared up and that the route taken by Joliet and Marquette, the first persons to traverse this region, was by way of the Desplaines River, Mud Lake, and the Chicago River, and that this route, through what is now the city of Chicago was the true Chicago Portage used by the later missionaries, explorers, and fur traders.” The shores of the former Mud Lake were roughly: “Kedzie avenue on the east, Harlem avenue on the west, Archer avenue on the south, and a line parallel to and about a half mile south of Ogden avenue on the north. . . . The west end of Mud Lake connected with the Desplaines through a little creek known as ‘Portage Creek.’ The junction of this creek with the Desplaines was the ‘west end of the Portage’”—and here, as we have said, began the history of Chicago.

The volume is richly illustrated with views and maps. The views are from photographs taken by Mr. Knight and show the sites of Mud Lake, Lawton’s old trading house, old Portage road, Stonyford; also the spot “where Joliet and Father Marquette left Mud Lake and began their historic portage of half a league to the Chicago River.” Every early map of importance for the subject is reproduced. There is a bibliography covering seven pages.

*The Newberry Library,
Chicago.*

WM. STETSON MERRILL.

NECROLOGY

THE REVEREND JOSEPH MCMAHON

By the death of the Reverend Joseph McMahon of Minooka, Ill., Chicago clergy and laity mourned the passing of the oldest priest in the archdiocese of Chicago. Father McMahon, who died January 5, after a few days illness with pneumonia, was pastor of St. Mary's church, Minooka, for 36 years. His funeral, held from the parish church where he had served so long, was attended by a large number of priests of the archdiocese led by the Rt. Rev. B. J. Sheil, D. D., auxiliary bishop of Chicago. Despite the near-zero weather large crowds bore tribute of respect to the veteran pastor.

Father McMahon was born in Castlebar, County Mayo, Ireland, February 26, 1843. He received his early education at St. Jarlath's college, Tuam. At the age of 20 he came to Chicago and entered St. Mary of the Lake's Seminary, then located at Wabash and Lake streets. He was ordained in the Cathedral of the Holy Name May 8, 1868, by the Rt. Rev. Joseph Duggan, third Bishop of Chicago. His first appointment was as curate at the Cathedral, where he remained until 1872. Later he served in Aurora and at Rockford. In 1892 he was appointed to St. Mary's, Minooka, where his pastorate was marked by progress of a material and spiritual nature. In 1920, in recognition of his faithful service he was made an irremovable rector. Two events of momentous occasion were the celebration of his silver and golden jubilees in the priesthood. A man of remarkable vitality, Father McMahon served until his last illness in an active capacity in the administration of his duties as pastor.

THE REVEREND J. E. LYNCH

Something of a missionary aspect characterized the work of the Rev. John Edward Lynch, pastor of St. Peter's church, Antioch, Ill., who died suddenly January 19, since Father Lynch's parish was largely made up of summer vacationists in the lake region of northern Illinois. Diocesan clergy led by the Rt. Rev. B. J. Sheil, D. D., auxiliary bishop of Chicago, attended the funeral services held from St. Peter's church where hundreds gathered to pay him a last tribute.

Father Lynch was the son of the late Margaret and James Lynch. He was educated at St. Viator College, Bourbonnais, and St. Mary's Seminary, Baltimore. He was ordained to the priesthood by the late Archbishop Quigley at Holy Name Cathedral 21 years ago.

THE REVEREND JOHN P. SUERTH

A pioneer Chicago priest, the Rev. John P. Suerth, former pastor for 30 years of St. Francis de Sales church, died January 27 at Mercy Hospital following a short illness. Born within the boundaries of St. Boniface parish, Chicago, Father Suerth received his elementary education at St. Boniface school and after graduating from St. Ignatius College he completed his philosophical and theological studies at St. Mary's Seminary, Baltimore, Md. He was ordained to the priesthood by the late Archbishop Feehan December 9, 1893, and celebrated his first Solemn Mass in St. Boniface church, the first priest to be ordained from that parish. His zeal and activity in behalf of the upbuilding of St. Francis de Sales parish was marked and at his resignation several years ago he had won the esteem of the entire community.

SISTER MARY LUCETTA

Members of the community of the Sisters of Mercy mourned the death on January 30 of Sister Mary Lucetta, a teacher in St. Ethelreda school, and other schools taught by the Mercy order.

Sister Lucetta who was the daughter of Mr. and Mrs. Owen Cawley, had been unusually successful in her teaching and greatly beloved by her pupils for her beautiful character and great piety. Funeral services were held from St. Ethelreda church.

BROTHER DOMNAN, F. S. C.

Brother Domnan, oldest Christian Brother in the United States in point of service and for many years connected with St. Patrick's Commercial Academy, 122 S. Desplaines street, died February 21 at Alexian Brothers Hospital, Chicago. Brother Domnan had spent seventy-two years in teaching. He was born in Kamouraska, Can., 89 years ago and was educated in Montreal. In 1856 he entered the order of Christian Brothers at Montreal. His first teaching experience was gained there and during the Civil War he was sent to New Orleans and later to Pass Christian, Miss. Coming to St. Patrick's, Chicago, in 1874, he began an almost unbroken record of service, interrupted only by a two-year period in Memphis, Tenn., in 1909-11. November 1, 1927, he celebrated 70 years in the order of Christian Brothers.

Prominent Chicago clergy who had been his "boys" assisted in the funeral services held from St. Patrick's church, Chicago. Burial was in Calvary cemetery.

REVEREND LOUIS KELLINGER, S. J.

The Rev. Louis Kellinger, S. J., well known member of the Jesuit order, first pastor of St. Ignatius Church and a former teacher in Loyola University, died February 25. At his funeral, held from St. Ignatius Church, the simple funeral services of the Jesuit order were held. The Rev. Robert M. Kelley, S. J., president of Loyola University, was celebrant of the Mass.

Father Kellinger was a native of Newport, Ky., and prepared himself for a law career at St. Xavier College, Cincinnati. Later he entered upon his studies for the priesthood and was ordained by the late Cardinal Gibbons. At various times he served as rector of Detroit University and on the faculties of Creighton and Loyola universities, besides the pastorates of the Gesu Church, Milwaukee, and St. Ignatius Church. Burial was in All Saints cemetery.

THE VERY REVEREND HERMAN A. GREVE

The Very Rev. Herman A. Greve, said to be the oldest priest in point of service in the Peoria diocese, died suddenly at St. Francis hospital, Peoria. Funeral services were held from St. Joseph's Church, where he had served as pastor for 30 years. Father Greve suffered a stroke of paralysis while he was preparing to celebrate an early Mass. Father Greve was born in Emerich, Germany, Nov. 19, 1849, and was ordained to the priesthood in Chicago in 1875. His early assignments were in Moline and Peoria. He came to Peoria in 1898 as the permanent pastor of St. Joseph's Church. As a tribute to his untiring work the title of dean was conferred upon Father Greve. Burial was in St. Margaret's cemetery, Davenport, Ia.

THE REVEREND H. H. WYMAN, C. S. P.

Widespread sorrow was caused by the death of the Rev. Henry Harrison Wyman, C. S. P., venerable missionary, who died March 6 at the Alexian Brothers hospital, Chicago.

Father Wyman had a distinguished career. He was born March 6, 1849, in Westminster, Mass., and was a graduate of Brown University, Providence, R. I., where his studies led him to inquire into the claims of the Catholic Church. A year after his reception into the church he entered the Paulist novitiate. In 1876 he was ordained by the Rt. Rev. M. A. Corrigan, D. D., then bishop of Newark, N. J. He had an enviable record on the mission band, giving missions in many

parts of the country. He was one of the founders of the Paulist House in San Francisco, and later served at St. Mary's, Chicago, and St. Paul the Apostle, New York City.

He was noted as a writer and much time in his later years was spent with his pen.

THE REV. C. P. O'NEIL

The funeral of the Rev. C. P. O'Neil, rector of Sacred Heart Church, Rock Island, was held January 28 at the parish church. Four bishops were in attendance—the Rt. Rev. J. F. Noll, D. D., of Fort Wayne, Ind., a classmate of Father O'Neil; the Rt. Rev. T. W. Drumm, D. D., of Des Moines; the Rt. Rev. T. F. Lillis of Kansas City, and the Rt. Rev. Henry P. Rohlman, D. D., of Davenport.

SISTER ST. BERNARD

Sister St. Bernard (Elizabeth Woods), one of the oldest members of the community of the Religious Hospitalers of St. Joseph, in charge of St. Bernard's hospital, died January 23. Funeral services were held from St. Bernard's hospital chapel.

Sister St. Bernard was born in Galena, Ill., in 1866. Coming to Chicago she engaged in teaching, and later, after the establishment of St. Bernard's hospital she transferred her life's work to the care of the sick. Upon the establishment of the School for Nurses by St. Bernard's hospital, Sister was named superintendent. She gave 19 years of service to the hospital, characterized by faithfulness and zeal.

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CHRONICLE

ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE CAPTURE OF VINCENNES

The common opinion among men is that governments are ungrateful. Although experience seems to be the best teacher for men as individuals, this same experience is unable to make a lasting impression on these same men when they are grouped together as a government. The United States have proved to be no exception. One hundred and fifty years elapsed before our national government took official cognizance of the great work of George Rogers Clark, Father Pierre Gibault, and Francois Vigo. Theirs were deeds of Revolutionary War fame. They died unrequited, unable to procure the bare necessities of life.

George Rogers Clark was the military genius of the expedition for the reduction of the British post in the old Northwest Territory, Father Pierre was the most influential man in the territory and held complete sway over the inhabitants of the old French posts, and Francois Vigo, the man who financed the expedition to a great extent, was a wealthy merchant trading between Vincennes and St. Louis and the other posts. To these three men is due the capture of the vast territory which now comprises Illinois, Indiana, Ohio, Michigan, Wisconsin, and that portion of Minnesota which lies east of the Mississippi river. With the capture of Vincennes by Clark's troops on February 25, 1779, the British hold on all this great region was broken and the land passed to the State of Virginia (from whom Clark held his commission) and through Virginia, after the close of the struggle for independence, to the United States. But for the efforts of the three men mentioned above, this wonderfully fertile inland empire might still be in the hands of Great Britain. And that being the case, how far would the western development of the United States have progressed? As a tribute to the valor of Clark, Gibault and Vigo, and also to the brave little band which drove on through flooded and frozen lands, a memorial to the memory of these men and their deeds is to be erected at Vincennes by the federal government.

The celebration of the sesquicentenary fete was ushered in at five o'clock in the afternoon on February 24th last at the old Catholic Cathedral. Commemorations of the event were also made in practically every other church. That at the Cathedral, however, is

worthy of special mention because of its historical connection. The present Cathedral is the third church erected by the St. Francis Xavier congregation. When the parish was founded by the Jesuits at the beginning of the eighteenth century, a log church was erected. It was in this little log church that Colonel Clark and Lieutenant-Governor Hamilton met in conference at about five o'clock in the evening of February 24, 1779. As a result of the parley, Hamilton signed the articles of capitulation whereby he agreed to surrender the fort at ten o'clock on the following morning. It was in commemoration of the outcome of this meeting that the special service of thanksgiving was held. At eighty thirty o'clock on the following morning the Cathedral was the scene of a Solemn High Mass of thanksgiving. Throughout Sunday the advance rush of visitors was shown through the historic Cathedral and the old library of the former bishops of Vincennes.

The official work of erecting this memorial had its beginning in Vincennes on February 25, 1929, the one hundred and fiftieth anniversary of the capture of Fort Sackville (at Vincennes) from the British by Clark. The various events of the day were all calculated to honor the heroes of the old Northwest. At seven o'clock on the morning of February 25th, the George Rogers Clark commemorative stamps were placed on sale at the post office in Vincennes. On this day they were sold only in Vincennes, being released for sale in other cities on the following day. The picture which the stamp bears is a reproduction of Frederick Yohn's painting of the Capture of Ft. Sackville, depicting the surrender of Lieutenant-Governor Hamilton to Colonel Clark. The original by Yohn was on display in the windows of the Chamber of Commerce during the days of the celebration.

The dedication of the site of the future memorial was preceded by the reception of the Governor of Indiana, His Excellency, Harry G. Leslie, and his party, and the members of the Indiana Legislature, at the Union Depot. They were escorted to the grounds on which the future memorial will be built. The dedicatory services at the site of the memorial were very brief. They began with an invocation by the Very Reverend James M. Gregoire, pastor of the old Catholic Cathedral and the thirty-fourth successor of the Reverend Pierre Gibault. Governor Leslie followed with a short but appropriate dedicatory speech. The Very Reverend James Gregoire then blessed the ground. It had been planned to wreck a large elevator which encumbered the site. President Coolidge set off the discharge over a special

leased wire from Washington, D. C., at 12:30 p. m. Failing to wreck the giant tower, the building was set aflame and soon reduced to a heap of ashes and twisted metal.

The official service of thanksgiving was held immediately after this in the Old Cathedral. The Cathedral itself is one hundred and three years old. The parish, however, goes back to the time of the foundation of Vincennes in 1702. It is the oldest institution within the present boundaries of Indiana. Since this congregation is the only existing institution which acts as a connecting link between the events of one hundred and fifty years ago and those of the present day, no more fitting place could have been chosen wherein to render to God the thanks which are due Him for the acquisition of the great states which passed into the possession of the United States with the capture of Vincennes. The ceremony itself was of short duration. It consisted of a short oration by Monsignor Francis H. Gavisk, Vicar General of the Diocese of Indianapolis and a member of the Indiana Clark Memorial Commission, the singing of a solemn Te Deum by the assemblage and the reading of Archbishop Carroll's prayer for the Church and civil authorities by Msgr. Gavisk. Seated in the sanctuary were some fifty priests with Msgr. Gavisk. On a dais to the right of the altar were seated Governor Leslie, Lieutenant-Governor Bush, Speaker Knapp of the Indiana House of Representatives, Clement Richards, president of the Indiana Clark Memorial Commission, Senator William H. Hill of Vincennes, Chief Justice Martin of the Indiana Supreme Court, and Mayor Claude Gregg of Vincennes.

Following the service, a luncheon was given at the Gibault Auditorium in honor of Governor Leslie. Msgr. Gavisk presided. Immediately following the luncheon, despite the steady drizzle, hundreds of guests visited the Old Cathedral, the Old Cathedral library, the William Henry Harrison Home, and Indiana's first legislative hall.

At the commemorative service at the Coliseum in the afternoon, the principal speakers were Governor Leslie and Dr. James Alton James, professor of American History and Dean of the Graduate School of Northwestern University. Governor Leslie stressed the propriety of such a celebration in honor of Clark and his associates and the fittingness of erecting a memorial to show the nation's appreciation of their valorous deeds. Dr. James chose as his subject, "The Influence of George Rogers Clark in the Making of the Nation." In a speech which was thorough and detailed, the great effects which followed Clark's efforts were clearly brought out and their influence on national development was plainly set forth.

After the Commemoration meeting the Coliseum was the scene of a concert given by the Purdue University Military Band.

The state dinner given by the Indiana Clark Memorial Commission at the Gibault Auditorium was attended by Governor Leslie and his party, as well as all official visitors at the celebration.

The program for the day was brought to a fitting close by a pageant staged at the Coliseum at eight o'clock in the evening. The cast of about three hundred and fifty persons, all residents of Vincennes, was directed by Thomas Woods Stevens, the author of the pageant. Three great epochs in Clark's conquest of the Northwest were represented: Clark before Governor Patrick Henry and his Virginia Council pleading for munitions and men to reduce the western British posts; his surprise and seizure of Kaskaskia, Illinois, on the night of July 4, 1778; and the attack on Vincennes on February 24, 1779, and the surrender of the fort by the British governor on the day following.

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NOTES

Mr. and Mrs. William Harold Lewis of Chicago have made a notable gift to the cause of Catholic education in Chicago by their gift of one hundred and fifty thousand dollars with which to begin the erection of the Liberal Arts hall of Rosary College, River Forest. The gift is made in memory of their mothers, Mrs. Ellen Theresa Lewis and Mrs. Ella Green.

His Eminence Cardinal Mundelein conferred Orders on a large number of seminarians in St. Mary of the Lake chapel March 10. The seminarians who received Orders constituted the largest group in the history of the archdiocese who have received Orders at one ordination.

Bishop James A. Griffin, D. D., bishop of Springfield, in Illinois, has announced a Junior College to be established in Springfield under the fostering care of the Ursuline Sisters. The Ursuline Sisterhood has purchased property on North Fifth street adjoining the Dominican convent and there in September will open a junior college which will provide instruction equivalent to that given during the freshman and sophomore years in standard colleges of four-year courses.

Lewis Memorial Maternity Hospital, formerly the Lakota hotel at 30th and Michigan, Chicago, is the gift of Francis J. Lewis, K. S. G., to his Eminence Cardinal Mundelein to be used as a Maternity Hospital where hospital service will be given to Catholic mothers at a nominal charge. Announcement of the gift was made by Cardinal Mundelein at the quarterly conference of the clergy of the archdiocese of Chicago, March 14.

A CORRECTION

In the January issue the name of Sister Reginald was referred to as a member of the Mercy Order. This was incorrect. Sister Reginald is a member of the Dominican community.

In the same issue, through oversight, the erection of the new St. Patrick's Academy at Desplaines was omitted from the article "A Retrospect of events in Illinois for 1928." This institution is in charge of the Sisters of Mercy of St. Patrick's Academy, Washington and Oakley boulevards, Chicago. The building cost approximately \$600,000 and its doors were opened in September as a boarding and day school for little girls and young ladies.

Another event of which the Mercy community can feel proud was the celebration of the golden jubilee March 19, 1928, of Sister Mary Xavier McKee, who for more than 50 years has given unstintedly her best service in the parochial schools of Chicago.

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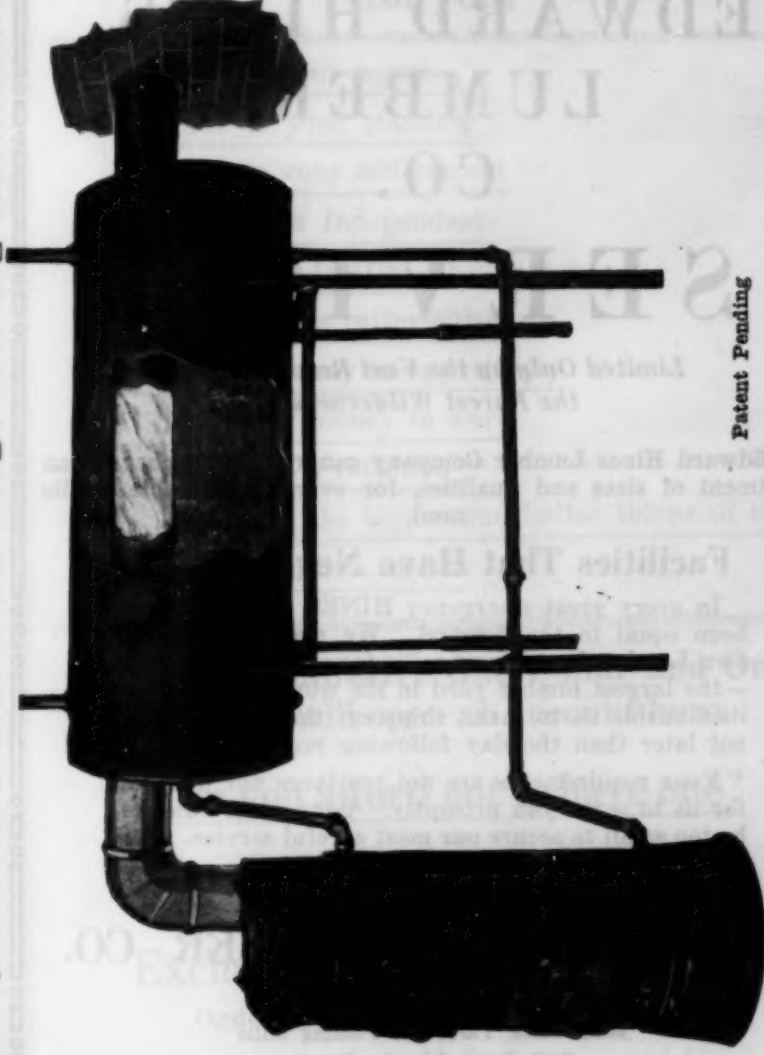
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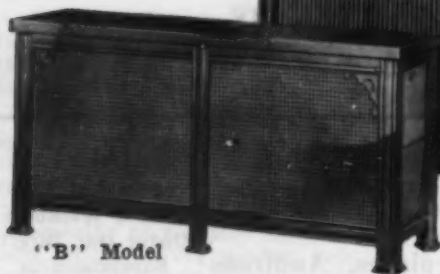
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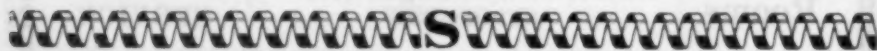
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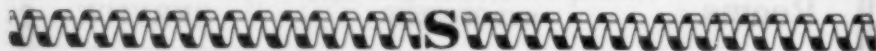
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Dodge A. Riedy, Architect



Fort Shelby Hotel, Detroit, Mich.

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Albert Kahn, Inc., Architect Detroit, Mich.



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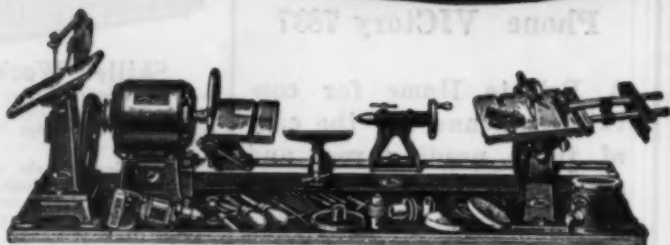
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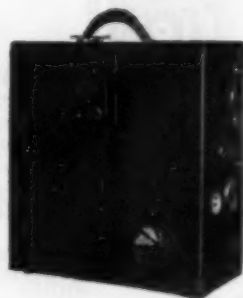
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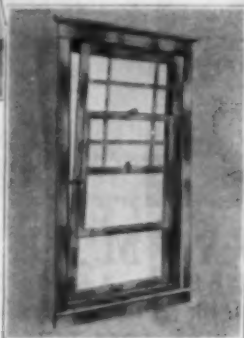
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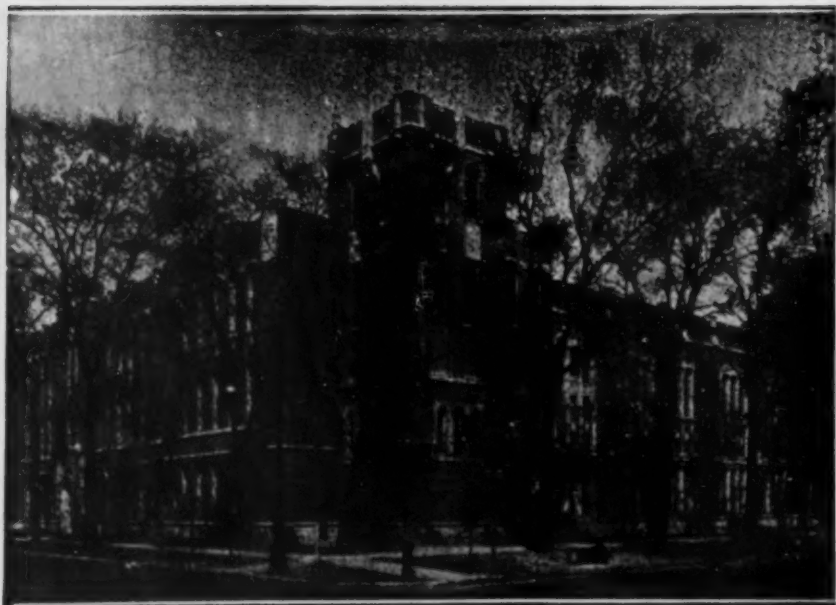
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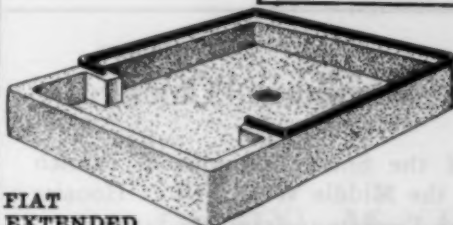
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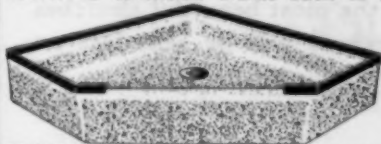
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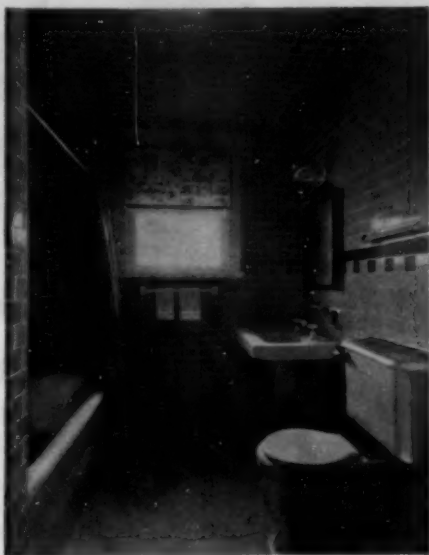
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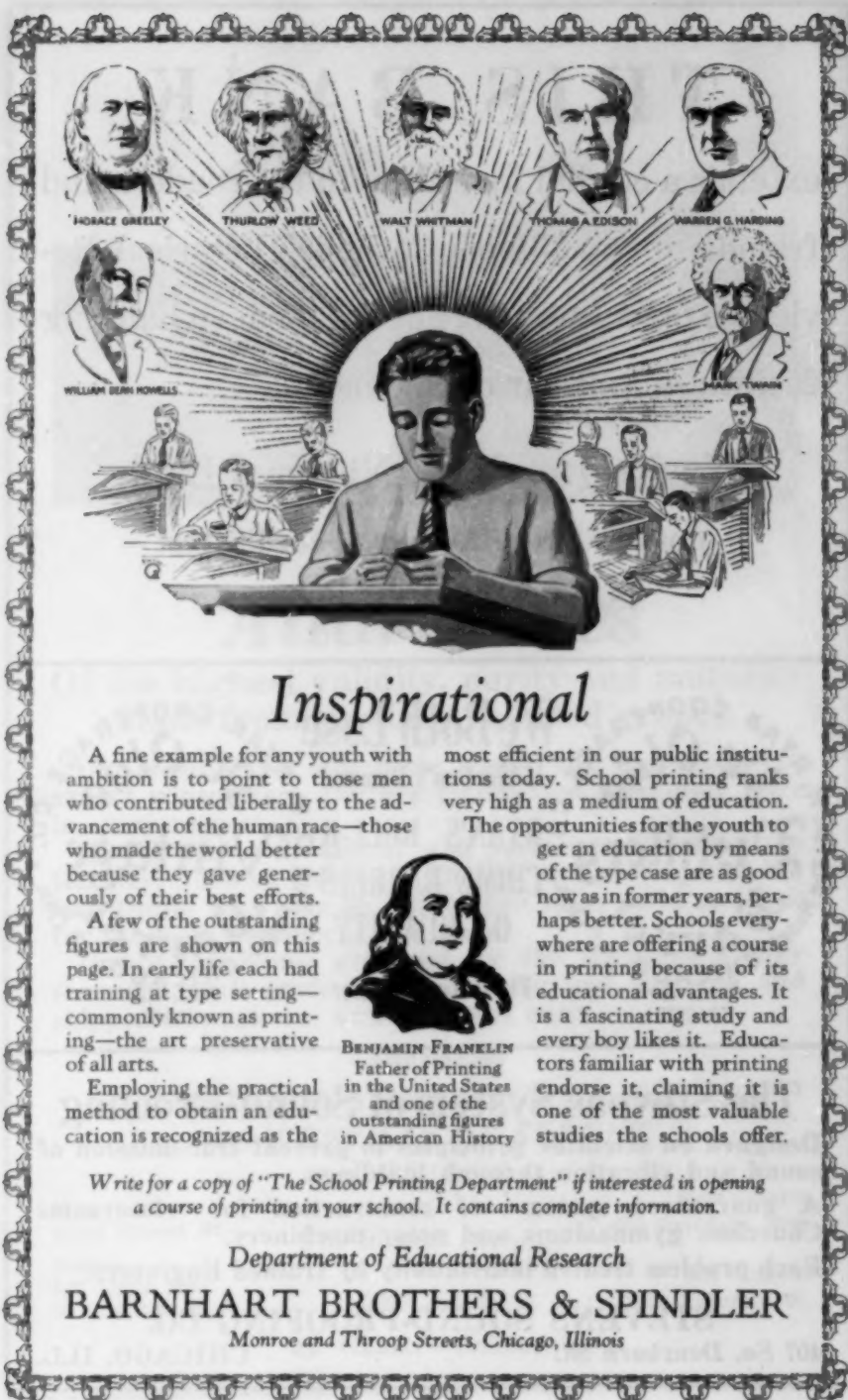
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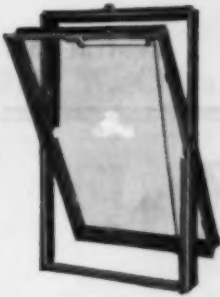
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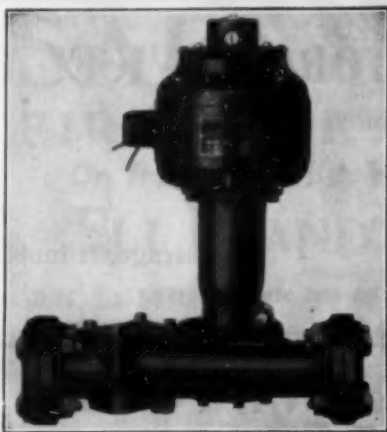
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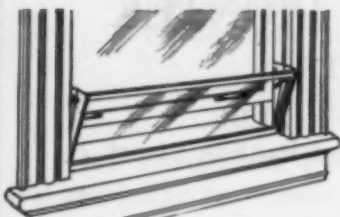
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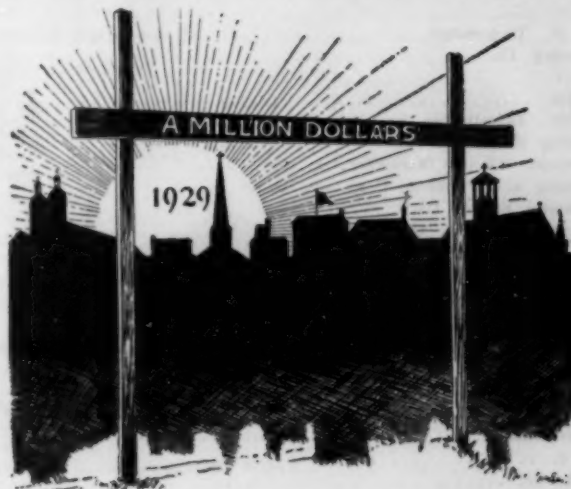
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